THE UNITED CHURCH

JUNE 1, 1957

OBSERVER

...ROLK LIBRARY
...SCHOOL
RELIGION

Observer

"DR. BILL" AND HIS P.C.T.C. (See page 12)

At Mount A with Kay
a photostory

Faith Healing and/or Penicillin
by E. Gilmour Smith

Letters

Election "Pitch"

Dear Sir: I heartily disapprove of L. B. Pearson's election "pitch" appearing in our Church paper. I for one, don't believe that our Church magazine should be used as a medium for furthering any political party. A good many "westerners" firmly believe that the Liberals are unaware that there is any Canada west of the Ontario-Manitoba border. . . .

Not a Liberal.

P.S. (Don't publish my name. I must confess we do have the odd Liberal out here.)

Truth in Politics

Dear Sir: Having just read Stanley Knowles' article in the May 1st issue of THE OBSERVER, I am constrained to write you a letter.

It is fine for THE OBSERVER to take an impartial stand; in fact it is your duty to be so. It is sad that as a result many of your readers who do not know the real facts can be misled by a fuzzy article such as the current one.

Few realize that the basic philosophy of the C.C.F. is militant socialism, that they propose eventually to socialize all industry and regiment society. Socialist idealism fails inevitably for lack of an ideal society with ideal leaders.

Yes, we would like to know what the various political parties really believe, but in the interests of Christian ethics, when presenting their creed through a Church paper, they should tell us the stark truth.

Dorval, Quebec. A. George Osborne.

Choir Speaks Up

Dear Sir: We, the choir of Prospect Park United Church, Toronto, are in complete agreement with other readers who would like to see the words printed between the lines of the music in *The Hymnary*. . . It would be so much easier for those of us who read music.

We would also like to see some of the old hymns restored.

Toronto, Ont. Mrs. S. J. Bell (Sec.)

Women All Wrong?

Dear Sir: For some time I have been hoping to see letters from the women of the United Church regarding the proposed merger of all women's organizations into one body.

At first this seemed a reasonable move in the interests of greater efficiency, if for no other purpose. But is this really so?

Why should the women of our Church be separated in this manner in a group paralleling at all levels the original organization of the Church and its courts? Are the men of the Church to do the same?

Our Woman's (why "woman"?) Association has long regarded itself, and rightly I believe, as auxiliary to the local church; now we find a gradually changing authority as organization develops on Presbyterial and Conference level.

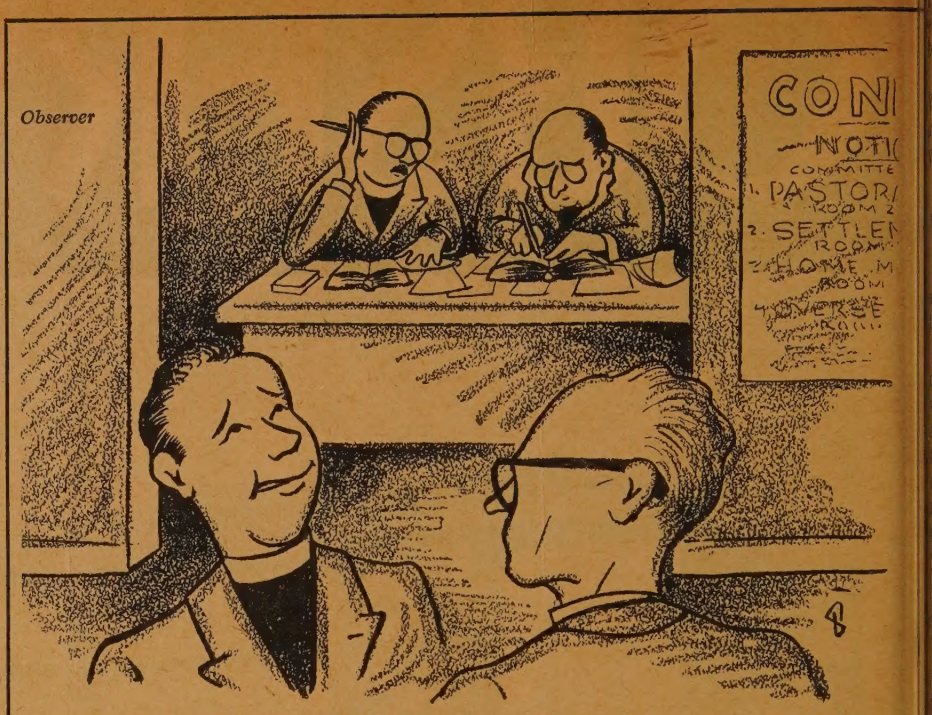
One ponders much on the future of the W.M.S. if its devoted concern in the spreading abroad of the Gospel becomes diffused through a multiplicity of other interests.

An army committed to battle endeavours to concentrate its power against specific objectives. For the attack upon these objectives, specially prepared units are formed.

I believe that in the proposed over-all women's organization we are abandoning our concentration in strength for something much weaker, and all in the interests of a doubtful efficiency.

We already have the mechanism of over-all organization—the Church itself.

Mrs. Allan Child.



"Studying Greek? Not THOSE two; they're comparing salaries in the Year Book!"

Easter Communion

Dear Sir: Relative to your recent editorial on the desirability of celebrating the Holy Communion at Easter, may I report that this has been the unbroken practice in the Montreal West United Church for nearly twenty years. . . So deeply rooted has the Easter Communion become among us that for many, and particularly is this true of young people who have passed through our minister's communicants' classes, Easter Day would lack something very important if it did not find its crown and climax in the Sacrament. . . We feel we have authority both from Scripture and from the best ages of the Church's history when we endeavour to perpetuate the Emmaus experience in the life of our congregation.

Montreal West, P.Q. J. G. Ingram,
Convener of the Sessions
Communion Committee.

"No Belief in Easter, Either"

Dear Sir: Your editorial comment [illegible] April 15th on the pronouncements of [illegible] Unitarian parish minister in Toronto is [illegible] unnecessary as your detailed advertiseme[illegible] of the Rev. W. Jenkins' interesting opinio[illegible] —opinions which may, or may not, be t[illegible] views of other Unitarian ministers.

However, may I make a short a[illegible] perhaps equally unnecessary comment? [illegible] the religion of adherents of The Unit[illegible] Church of Canada in such parlous plig[illegible] in Toronto as to need this denunciation [illegible] seemingly troublesome views which a[illegible] neither novel nor exclusively Unitarian[illegible] Object, if you must to Mr. Jenkin[illegible] excessively negative, and rather eccentri[illegible] contributions, to his lack of tact, or to h[illegible] strange manners. But to question a mi[illegible] ister's right to use the title "Reverend[illegible] on the ground of his objection to t[illegible] peculiar character of the Canadian Sunda[illegible] to physical resurrection, etc., seems [illegible] savour too much of the more obscurantis[illegible] and less reputable type of Protestant or [illegible] Roman Catholic apologetics.

United College, Professor G. K. Brow[illegible]
Winnipeg, Man.

Here's An Idea

Dear Sir: Further to your articles o[illegible] better church attendance at the evenin[illegible] services, I should like to bring to yo[illegible] attention a method which our Church h[illegible] tried with good results. The vario[illegible] organizations have each been asked to tak[illegible] a Sunday evening on which to boost th[illegible] attendance.

A list has been placed on the wall at th[illegible] back of the church and each organizatio[illegible] Choir, Sunday School, Cubs and Scout[illegible]

.M.S., W.A., A.O.T.S., etc., has been ven a date. So far this has increased the mbers considerably and sometimes filled e Church. The number of people present o do not usually come to Church has en increased.

Our Church is Gordon United, Elmwood, innipeg, and we should like to pass this ggestion on to other small Churches.

innipeg, Man. Hugh G. Jackson.

Vell! Well!

Dear Sir: . . . Re the evening service, I ree that 8 p.m. would be more convenient an 7 o'clock for a lot of people.

Furthermore on the subject of time for urch service, why not have morning rship earlier during the summer months least? Since Sunday is the only opportnity I have to play golf, I find that I nnot attend church at 11 a.m., but would so if the service were earlier, or the ening one later. . .

oronto, Ont. E. Charles.

njoy Yourself

Dear Sir: I have read Amy Haufschild's rticle on "What Do Children Do on Sunay Afternoon?" I must disagree with Irs. Haufschild on various points. I can ot see that depriving a child of his avourite toy will help him in later years o feel more reverent towards God and unday. In fact, it will probably drive im away from church and a God Who, e feels, does not wish little children to njoy themselves on His Day.

I agree with Mrs. Haufschild that parents hould seek on at least one day of the eek to share enjoyments with their hildren. But does it matter if it is mowing he lawn, provided that one has attended hurch that day, and that one enjoys workng in the garden? . . . If daddy prefers o relax by working with his hands (and unday is a day for worship and recretion), I fully expect that his young sons vill be found at his elbow, learning how o do it themselves, and sharing in their ather's companionship.

Please, let us not go back to the days when Sunday was a day to be dreaded by hildren, as a black succession of joyless ours.

(Mrs. W. H.) Pamela Lowry.

oronto, Ont.

Bible Amendments?

Dear Sir: An Ottawa reader comments n your letter column that he considers it gross indignity for us to call our Christian inisters by their Christian names! If his ontention is correct then surely our Bible as been written in execrable taste. Should t not be amended to read Mr. Abraham, Mr. Moses, Mr. Paul and Mr. Pontius ilate, etc. and etc.? Alternatively, "Pastor" might be substituted for "Mr." o suit those who can distinguish between he laity and the clergy amongst the aforementioned. . .

Edmonton, Alta. Arthur E. Gregg.

Mr. Joe

Dear Sir: Mr. James McNichol, in your issue of April 15th, deplores the lack of respect for the dignity of the cloth as shown by those who call their pastors by nicknames. . .

Why should a minister continue to address those of his flock as Mr. and Mrs. Jones instead of Joe and Mary when they are approximately his own age and would much rather be called by their Christian or even their nicknames? In some communities this habit of the minister automatically builds a wall around the couple in the manse. On the other hand, a pastor who knows people and realizes what their preferences are, will not lose the respect of his flock and will be much more truly respected if he calls his people by their first names. Of course there are exceptions but in many rural charges they are rare.

St. Marys, Ont. S. E. Crinklaw.

Is India 'Neutralist' *or* 'Bridge Builder'?

By APPADURAI AARON*

INDIA vehemently objects to the term "Neutral" as applied to her, because she is not neutral in the negative sense people understand the term. She takes a positive stand on all matters of principle and morality. She is positively democratic, having adopted a constitution for her 370 million people based on the British Constitution with Universal adult suffrage, and freely elected legislatures to whom the executive is responsible. She faithfully stands by and vigorously fights for nations that are yet to attain their freedom. She boldly maintains the dignity of human personality whatever its race or colour.

Above all, she is positively and persistently working for a world based on peace and brotherhood. Of course to attain these ideals she deliberately adopts a policy contrary to both that of the East and the West. Ideally she stands by the pledge she gave the Father of her nation, Mahatma Gandhi; namely, that India's destiny and her role in history shall be that of a "Bridge Builder," maintaining an attitude of friendship towards both the opposing World Powers, so that she could be in a position to intervene as a mediator in times of world crises.

That this is not a mere ideal has been proved again and again during the last nine years—she played successfully the role of the mediator in the Korean war, the Indo-China war and in the Suez crisis.

It is also sheer necessity that compels India to maintain a policy of non-alignment. India has common frontiers with Russia and China; literally the Communist powers are breathing over her shoulders. She has to be on friendly terms with them to avoid the danger of being involved in war. This policy is also necessary because Indian democracy is only nine years old. India is yet to be knit into one nation of differing, and often of conflicting, religions, languages, customs and cultures.

The United States was warned by her first President, George Washington, not to get herself involved in Europe's wars, until she had forged herself into one nation. The United States kept to the policy of isolationism for nearly 150 years. So she at least cannot blame India for her policy of non-alignment.

India has yet not had the time to deal with her perplexing problems of dire poverty, destitution, illiteracy, unnecessary diseases, etc. Land reform has to be quickly undertaken in a country where land and wealth are accumulated in the hands of barely five per cent. of the population. Thus she cannot afford to throw away her meagre resources on wars and preparation for wars. Hence her policy of peace and reconciliation.

India feels that the only way to meet the Communist challenge is to ensure to her people equitable distribution of land, food, education, health and general welfare through democratic processes. India wants to reach the millions of Russia and China by way of good will and understanding so that she can prove to them that the underdeveloped lands of the world can be saved through democratic processes.

**Mr. Aaron, a fourth generation Indian Christian, is director of International House, Glasgow University, Glasgow, Scotland. He was in Vancouver pulpits recently.*

Devotions By PETER GORDON WHITE

Following the Lord in Prayer

At a recent prayer service in the Wesley Buildings, with a worshipping fellowship composed of clergy and lay people who work for the church in Boards and Departments, Professor George Johnston of Emmanuel College adapted one of William Temple's prayers. Those who had the privilege of participating were gripped by the new dimension given the familiar Lord's Prayer:

We draw near to thee, Almighty God, who hast taught us to cast all our care upon thee: Our Father who art in heaven. We are bewildered by the number and greatness of the problems before our nation and our world, but our trust and hope are strong in thee: Our Father who art in heaven. Our weakness, our blindness, our selfishness hold us back from wise and courageous action; but wisdom and power are thine and thou givest them to those who truly trust in thee: Our Father who art in heaven.

Through the desire of all nations and of all classes to seek fellowship one with another: Hallowed be thy Name.

By the establishment of a genuine peace between Israel and Egypt, between Syria and Jordan, between Israel and Jordan, between Iraq and her neighbours in the whole Middle East: Thy Kingdom come. By the work of the United Nations Organization; by the breaking down of atheism and those powers that exercise tyranny over the spirits, minds and bodies of men and women and children: Thy Kingdom come. By the recovery of Russia and China for friendship with the western world: Thy Kingdom come.

In the ordering of industry and commerce: Thy will be done.

By the diligence of all our fellow-citizens: Give us this day our daily bread. By the sympathy that shares with the needy at home and overseas: Give us this day our daily bread.

Because we have set our own interests first and because our judgments are so apt to be selfish: Forgive us our trespasses. Because the life of our people, despite their great privileges, fails to be truly Christian: Forgive us our trespasses.

If we have suffered at the hands of any others or another nation: We forgive them that have trespassed against us.

When the future frightens us; when work and worldliness make us too tired or too indifferent even for prayer: Lead us not into temptation.

At times of despair or despondency or coldness of heart: Deliver us from evil. In the presence of our most familiar temptations: Deliver us from evil.

For over all nations; over all lands and churches; over schools and homes; thou rulest as King and in thy will is our peace. Thine, O Lord, is the greatness and the power and the glory. Thine is the kingdom, O Lord of love. Take thou thy power and come, reign amongst us for ever. Amen.

The Church

GOD has been known and found in the redeemed society. The Church was not an afterthought—a bright idea for a continuation committee to propagate the teaching of the Sermon on the Mount. It is an integral part of the Gospel, the sphere where the Gospel becomes operative. It is the people of God, the new Israel, its ancestry running back to faithful Abraham. It is the body of Christ, and for two thousand years the characteristic rite of the Church has been the Supper of the Lord, a communal meal with its deep undertones of sacrifice, offering, joy, and the sharing of things material as well as spiritual. —*E. C. D. Stanford*

Summertime

THIS is the season of the year when one recalls with pleasure the poignant little prayer poem by James Stevens:

Dear Father, hear and bless
Thy beasts and singing birds,
And guard with tenderness
Small things that have no words.

Creation on Tiptoe

IN my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see Reality, not because it chooses to be blind, but because in God's purpose it has been so limited—yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!

It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. And it is plain, too, that we who have a foretaste of the Spirit are in a state of painful tension, while we wait for that redemption of our bodies which will mean that at last we have realized our full sonship in Him. We were saved by this hope, but in our moments of impatience let us remember that hope always means waiting for something that we haven't yet got. But if we hope for something we cannot see, then we must settle down to wait for it in patience.—*From J. B. Phillips' translation of Romans.*

Reading the Bible

IS it possible to take the Bible seriously without taking it literally? This is question that troubles many Bible readers We are inclined to believe that if one i to take the Bible seriously, it cannot b taken literally. We like what Bernhard W Anderson has to say on this point:

"What do we mean when we speak o the Bible as the 'Word of God'? Let u recognize at the outset that we are usin the language of metaphor. When th prophets exclaimed 'thus saith the Lor they were not putting quotation mark around the actual words which had bee spoken by God; and when they exhorte their countrymen to 'hear the Word of th Lord' they did not refer to a Voice whic was carried to them on the sound wave Speaking and hearing are the ways in whic persons become related to one another. I my friend speaks to me and I hear h word, a bridge of communication is throw out from his life to mine, with the resu that a relationship exists between u Analogously, the Word of God, when hear in a historical crisis, is the medium throug which God enters into relationship wit men. Thus it is proper to speak of Go revealing himself by his Word—the wor of the prophets of old, and Jesus Chris 'the Word made flesh'."

Here are your Home Daily Bible Rea ings for the first half of June.

June 1. An Undeserved Blessing....Genesis 28: 1
June 2. Love Your Brother.....1 John 4: 14-

Brothers Reconciled. Genesis 29—33

June 3. When Conscience Stirs.....Gen. 28: 10-
June 4. A Promise to God.....Gen. 28: 18-
June 5. Extending the Olive Branch
.....Gen. 32: 3-
June 6. Gifts for Reconciliation....Gen. 32: 13-
June 7. With Whom God Strives....Gen. 32: 24-
June 8. A New Humility.....Gen. 33: 1-
June 9. Return to God!.....Hosea 14: 1

Joseph, A Favourite Son. Genesis 37

June 10. Favouritism Causes Trouble....Gen. 37: 2
June 11. A Disturbing Dream.....Gen. 37: 9-
June 12. The Dreamer Afflicted....Gen. 37: 17b-
June 13. Sold Into Slavery.....Gen. 37: 25-
June 14. A Father Mourns a Son....Gen. 37: 29-

For Church Workers in Vacation Schools

IT is probable that some five thousan church workers will be engaged vacation school programmes across Cana this year. Church vacation school is pro ing to be one of the most delightful an spiritually rewarding features in a pr gramme of Christian nurture.

To these good people who find Christia joy in working with children, we dedica this poem by Katherine D. Blake:

Would ye learn the road to Laughter-tow
O ye who have lost the way?
Would ye have young heart though yo
hair be gray?
Go learn from a little child each day.
Go serve his wants and play his play,
And catch the lilt of his laughter gay,
And follow his dancing feet as they stra
For he knows the road to Laughter-tow
O ye who have lost the way!

THE UNITED CHURCH
OBSERVER

JUNE 1, 1957

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ublished under authority of The General Council by The United Church Publishing House, 299 Queen St. W., Toronto, Canada

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Issued Twice Each Month — the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

uthorized as second class mail, Post Office Dept., Ottawa.

ld Series, Vol. 127, No. 14 New Series, Vol. 19, No. 7

Circulation this issue, 182,678

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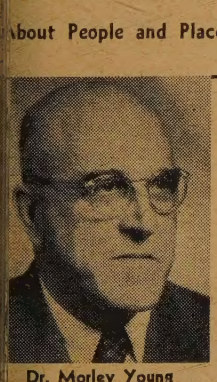

Dr. Morley Young

IN THE NEXT ISSUE

The Dead Sea Scrolls
By R. B. Y. SCOTT

The Maritimes Makes Preachers
By C. M. NICHOLSON

Observations

MANY MONTHS AGO missionary Howard Norman wrote a kind letter from Japan inviting THE OBSERVER editor to come out some time soon. Although he was very courteous about it, he did point out that one can't write very well about overseas missions without ever having seen the missionaries at work. Later as we met other missionaries home from their fields we received the same sort of kind invitation.

* * * * *

WHEN THE FORMER MODERATOR, Dr. George Dorey, returned from Korea and Japan last year he was good enough to tell us a lot about mission work abroad, and how much he had learned from his travels. The more we heard, the more we realized how little we really knew about the heroic work of the men and women who go forth in the name of the United Church. Later we had a little time with both Dr. Bob McClure and Dr. Sidney Gilchrist, and then we really got nipped by that overseas bug. We decided Africa should be first, if possible at all.

* * * * *

LAST SUMMER DR. JOHN TUCKER, great pioneer missionary of Angola, was here. He is now retired, or sort of retired, in Lisbon (where he clears the way for missionaries from the west who are heading for Portuguese Africa). He gave us a good run-down on the sort of thing a reporter ought to do and see in that great emerging continent. His enthusiasm for an OBSERVER excursion to Africa convinced us of the value; so we decided to start on plans. Board of Overseas Missions Secretaries, Dr. Gallagher and Mr. Honey, guaranteed help, and all we had left to worry about was time and money.

* * * * *

NEWSPAPER EDITORS are a kindly lot really, so we enquired of a few good Managing Editors in Canadian dailies if they might be interested in a little correspondence from Africa for their summer reading public, and again encouragement was forthcoming. They promised cheques to help pay for such a flight. Later when the Executive of the Board of Publication was brought into the picture and told it wouldn't cost THE OBSERVER much, they gave us a blessing by saying, "You ought to go to India, too." That was tempting, but we resisted it.

* * * * *

AFTER DR. W. R. CAVEN gave us anti-tetanus, typhus shots, vaccinations, inoculations, and prescriptions, and filled our arms with needle-holes and our body with drugs, we began to feel like a missionary. Dr. Caven is one of the medical men who sees to it that our missionaries get well inoculated against the tropical diseases to which they may be exposed.

* * * * *

BUT WHEN MISSIONARY EARL LEARD, home from India, and the Rev. "Tommy" Tucker, who has lived most of his life in Angola, began to talk to us about the Eastern mind and the way the trains and airplanes schedules run, whipping off those big romantic names of far-off places, we began to feel not like any missionary but like a naïve colonial who had never been to see the minor capitals of the world. And all the books those fellows wanted us to read! Judging from the wait-overs we are going to have between planes in places where we shall be a little handicapped by not knowing Arabic or something, we may get some thinking done, too.

* * * * *

ONE VERY WONDERFUL THING we did discover from the airline people at T.C.A. is that when you head for Capetown and return you can get a circle ticket which takes you all over the place for about the same price. So to work we went with maps picking out places we wanted to see like Cairo, Jerusalem, Accra, Lambarene (Albert Schweitzer's mission), Johannesburg, Durban, not to mention Aberdeen, Edinburgh, London, Paris, Rome, etc.

* * * * *

"ARE YOU GOING TO ATHENS?" Mr. Ken Conn of University Tours asked. We didn't think so, but when he said it didn't cost any more, we agreed we should see Athens for a few hours at least. "And how about Istanbul?" "Where's that?" we wanted to know, for we always had trouble keeping Turkey in the right spot on the map. Istanbul doesn't cost any more either, when you are going to Capetown, it seems. Funny, but that's what the man said. So we'll have a day there. Then we'll go to Jerusalem, both sides of the barbed wire with two passports, if something doesn't happen between now and then even worse than has been happening. Then on to Cairo, Aden, Nairobi, N'Dola, etc.!

Editorial

Visiting Pastors

WE have heard it said sometimes by ministers that they do not believe in visiting. That it takes too much time!

This is an unwise thing to think, or say, and foolish to act upon. No minister can be a good pastor without visiting his people. And few ministers can be effective preachers without getting to know their people in their homes.

There are a few men who may spend too much time calling and neglect the administrative work of their church and the hard toil of study and sermon-preparation. There will be many who will have to neglect the pastoral visitation at times because other duties may take precedence.

But as a principle, the house-going pastor still makes a church-going people. And the most wholesome and helpful church life takes place where the congregation is not too large for the minister to know his people by name, spend some time in their homes, and think of their troubles, their aspirations, and their needs when he leads them in their worship, and teaches them from the Word.

A MISSIONARY GOD

ALTHOUGH it seems incredible, there are denominations which officially do not believe in "missions." We know of individual church members who don't support them. And often we wonder why it is that our own concern in the major Protestant denominations of Canada seems so little; and why fundamentalist, literalist, evangelistic young churches do so much better in recruiting candidates for overseas than the older churches.

A woman has written to say that she has heard only one sermon on the subject in her church in nine years, and that was from a layman who supplied the pulpit one Sunday morning when the regular minister was away. She puts the blame squarely on the pulpit.

Her judgment seems harsh, but we have known her well for a long time and she is slow to criticize her minister. We trust her experience is far from typical. We have always assumed that the missionary note was constantly sounded in almost every pulpit in our church. If it isn't, then we can understand why we have fewer than half the missionaries abroad that we had thirty years ago.

As the Moderator says, ours is a missionary God. We cannot be His faithful followers and not be concerned in love for those who have not heard his Gospel or been won by His love.

WHAT IS CHURCH EXTENSION?

IN a small country church a request had come from Presbytery for a hundred dollars or so for the Extension fund. The Board met, considered the matter and decided against it. They said: "Why can't these people who move into new communities build their own churches? They must have more money than we have."

Later in the week one of the farm members of that Board received a letter from his daughter who had gone with her miner husband into a new community in the north. The letter had been written the previous Sunday at about the same time he was voting against the extension fund request.

"It is Sunday afternoon," she wrote, "and the children are playing outside. When we were their age we were at our Sunday School. How I miss the church! And how I wish for their sakes we had a Sunday School. But maybe next year things will be better. The Mission Superintendent visited here recently and said that if the Church Extension appeal went over, we might get a grant. I'm sure if we had someone to help us get started and then back us up we could do most of it ourselves."

The farmer took the letter to his minister and they had another meeting at which the Board reversed the decision. Then they went to work and raised several times the amount asked for.

That is Church Extension.

MONUMENT TO UGLINESS

THE City of Vancouver is one of the most beautiful places in all of Canada. Its most attractive feature is that miles of its magnificent beaches and shorelines have been preserved for all the people. In addition, the city is dotted with parks, public outdoor recreation centres, lawns and flowers. And one of the finest things of all is the great tract of land set aside for what many believe is the most beautifully situated University in the world.

Fortunately Canada has some other places where wise men have looked into the future and made arrangements to preserve some breathing space for city-dwellers.

In too much of Canada, however, the busy speculator and the over-privileged rich have been allowed to grab up and parcel out the nation's natural endowments for the advantage of the few. We think particularly of the mushrooming shoreline between Toronto and Hamilton which will be at the very heart of Canada's future business and industrial capital.

The very few tiny bits of shoreline which are not privately owned are so crowded on a summer's day they cannot be enjoyed. What could still be retrieved and kept fresh and wooded for the future is being cleared for subdivision, or industry. Scarcely an acre is being preserved for parkland.

There is little hope that the amateurs in most of the municipal councils will use foresight. We could still hope that the wealthy owners of some of the old estates would be inspired to set aside their land for future generations to enjoy. Otherwise all that the people will be able to call their own in the years ahead will be the roaring highway. And generations will rise up to see ugliness as the monument to this generation's lack of vision.

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AFTER 32 YEARS

By GEORGE C. PIDGEON*

"THE United Church is all right!" So said a churchman of high standing in another denomination. What makes his statement significant here is that he was one of the sharpest critics of the Union movement when it was in process, and yet when he looked at our church after the early years of her history, this was his verdict. It was given to a young student who requested his advice about entering the ministry of our church.

I have been asked for my opinion of the United Church of Canada after thirty-two years of her history. Of course, my opinion comes from a point of view different from that of the man just quoted: it was formed from within. The first answer I can give is that our experience has confirmed the conviction that brought us together; it was a movement toward the realization of Christ's dream for His Church as expressed in His Intercessory Prayer.

In the debates on Church Union in the Presbyterian Church there was one strong statement to the effect that the union of these three churches was a mere matter of policy, and not of principle or doctrine. The answer was given again and again that while the Canadian situation made the joining of our forces an urgent practical necessity, the union of all Christ's people in Him was Christ's will for His Church and a vital necessity for her full spiritual growth and influence. The very essence of that truth is found in John 17: 23: "I in them and Thou in me that they may be *perfected into one*, that the world may know that Thou hast sent me and hast loved them even as Thou hast loved me." An amazing text! The life of the Son in the Father and the life of the Father in the Son is not only the ideal of the unity of Christ's people, but the new life in which believers grow together. The Revised Standard Version misses the point of the passage when they translate: "that they may become perfectly one." This is true, but it is not what John wrote. Archbishop Bernard renders the phrase as above: "that they may be perfected into one"—the individual reaching full spiritual maturity in the Divine Society, and the Divine Society moving toward its perfection in the growth of its members. This is the culmination of Christ's prayer for the unity of His people.

No denominations could have been closer together than were the Congregational, Methodist and Presbyterian Churches before Union. We joined forces in every Temperance Campaign and Evangelistic effort. No one of these churches would ever have planned to influence the community that they served without the co-operation of the others. When Canada's new North and West opened for settlement and our resources were taxed to the uttermost, we took steps to avoid overlapping, and in those negotiations it was never suggested that any vital truth or principle was imperilled by one of these churches leaving its people in charge of the other.

But we worshipped apart.

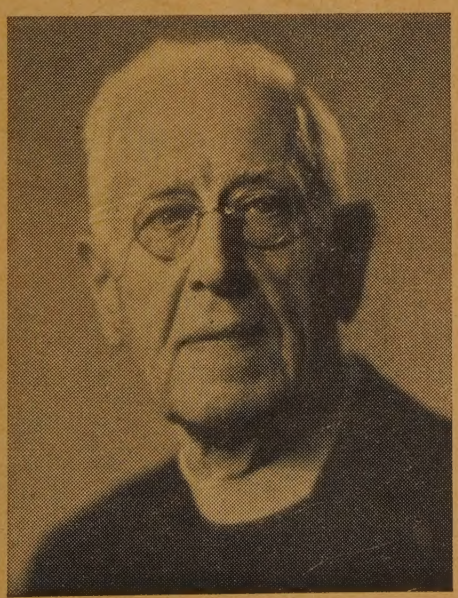
Each church set her own communion table.

Our work for Christ was done under separate organizations entirely independent of each other.

The effort of each was primarily to build up its own denomination.

Which is to say—we were apart in the sources of our spiritual experience while co-operating in its expressions. The river of grace issued from the one spring but was divided into separate streams as it flowed into the lives of our people.

We did not think, and we do not believe that this was what Christ meant in the prayer we have quoted.



I crossed Canada as Moderator of the first General Council when the new Conferences were being formed. We began in the Maritime Provinces where the joy of the new fellowship into which we had entered thrilled our souls. We were warned not to expect the same thrills in the Western Provinces, for they had been co-operating more closely and for a longer time than in the East. But the joy there of finding every barrier between us broken down and our union in Christ perfected was even more intense than we had experienced before.

As we look back over the "ups and downs" of the years that have followed, the following things stand out:

One's own spiritual experience has been greatly enriched in our communion with the saintly and strong characters of the other denominations.

When the drought and the depression struck the West at the same time, we could never have met the need as we did if the three churches that constituted the union had been still apart.

In the complex situations that have arisen in the intervening years our Union has been an invaluable asset.

The present mission to the nation is the crown of our United Church's spiritual enterprise. Here we are true to the traditions of all three. In our first General Council the lay members, in particular, were keen in committing the church to evangelism as her primary concern and responsibility, and now we are rising to the height then seen from afar, with our laymen leading as never before. May there be a rich answer to the prayer behind the movement.

At the World Council of Churches in Amsterdam in 1948 one evening was set apart for denominational gatherings. We had a meeting of representatives of the United Churches and we were surprised at their number. It was gratifying to see the place that The United Church of Canada held in their estimation, and the inspiration our record has been to other churches moving toward the same goal.

And we repeat the prayer which closed the communion service on June 10, 1925: "that the living bonds broken today may soon be re-united under Canadian skies."

The Very Rev. George C. Pidgeon, D.D., LL.D., first Moderator of The United Church of Canada.

KATHLEEN BLENKHORN had always wanted to go to college. But it just didn't seem possible when she graduated from the Springhill, N.S., high school. It had to wait until last year when she was awarded an entrance scholarship to Mount Allison University at Sackville, N.B. Now she has completed her second year and is well on her way in the Bachelor of Education and Bachelor of Science courses.

In the years between high school and college, Kathleen took a course at Truro Normal School and taught for two years. But the courses offered at Mount A, and personal letters from the registrar, Mrs. Christine MacInnes, changed the course of her life. Her ambition now is for a career in biological research.

Mount Allison University, unlike the two other arts colleges of the United Church, is not affiliated with a larger university. Much of its support comes from former students, and in average gifts its alumni is second highest in Canada.

Although most of Mount A's students come from eastern Canada, 115 of this year's enrolment of 900 were from central Canada, 14 from the United States, 10 from Bermuda, 43 from the British West Indies. Almost 600 of the students were affiliated with the United Church. Hon. Ivan C. Rand of the Supreme Court of Canada, and Hon. R. H. Winters, Minister of Public Works, are among the many Mount A graduates who have taken a prominent place in public affairs.

One of the university's popular features is Mount Allison Forum, a student participation public affairs programme which broadcast over eight Maritime radio stations this year. It also has an active dramatic society, of which Kathleen is treasurer.

Some of the other activities which have attracted Kathleen's attention are the Student Christian Movement where she has charge of work camps, the mock parliament, debating team and choral society. Recreation is important to a student too, so she squeezes in a little time for volleyball, basketball and badminton. And Sunday morning finds her joining the worshippers at Sackville United Church.

But school is out now for the summer vacation, and Kathleen is back home on the family farm at Southampton, across the provincial border in Nova Scotia's Cumberland county. Two of her sisters are still away, one teaching in Edmonton, Alta., and the other living in Amherst, but a younger brother and sister gave her a warm welcome home.

Until classes resume at Mount A in the fall, Kathleen will find plenty to do at the little, frame Southampton United Church where her mother is W.A. President and choir director.

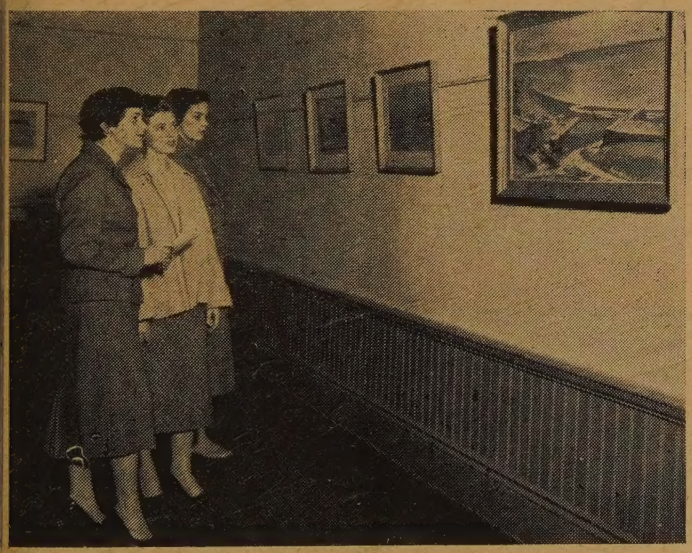
AT MOUNT A

Kathleen Blenkhorn has a sharp eye when she's on the Mount Allison basketball floor. And she has her eye on a career in biological research. Below—Kathleen and friends stroll across the Mount A campus.

One of the top biology students, Kathleen listens closely to what Professor W. B. Stallworthy has to say.

WITH KAY

Kathleen shares a room with Marjorie MacIntosh of Parrsboro, Nova Scotia.



Kathleen and friends find Mount A's School of Fine Arts has something of interest.

Meeting of Student Christian Movement executive finds Kathleen on the job.

Sunday morning finds Kathleen at Sackville United Church with Eugene Manderville.

(*Over*)

School is out for the summer, but Kathleen finds her sister, Barbara, still has classes in the little primary school at Southampton. Her minister, the Rev. D. S. MacLeod, welcomes Kathleen outside the 82-year-old church (right). She finds those after-supper family sing-songs are good to come home to (below).

"St. Paul was as keen as mustard to get to Rome because it was a key place at a vital hour. Many of us think just that about Canada too," says this English Methodist Pastor who here tells:

"Why I Came to Canada"

Maurice and Edna Platts

By MAURICE PLATTS

ONE hot afternoon in 1941 the Protestant ministers in Trinidad gathered for their monthly Fraternal. I was a very young minister then and remember that we passed all sorts of strong-sounding resolutions. For the space of two hours we gave the World and the Devil a most frightful hammering and when the inevitable cup of tea arrived we broke up into small groups and lolled around the manse verandah chatting about this and that, dodging the sun.

I must have made some condescending remark about Canada which annoyed the elderly Canadian because he gave me something very near to a dirty look and then waded in.

"You Englishmen," he said, "just don't know about Canada. You *just don't know.*"

To prevent my escape he laid a firm hand on my shoulder and proceeded to enlighten me a little.

"Do you realize, young man," he went on, "that Canada is a sovereign and independent country and has been for many years? Do you know that Canada stretches four thousand miles from sea to sea and that ocean-going liners can sail up the St. Lawrence river for a couple of days without even seeing its banks? You just don't comprehend the vastness of it."

One of my countrymen murmured that the Thames and the Avon were only small rivers but one had cradled the city of London and the other had nurtured young Will Shakespeare. Our Canadian either did not hear or just ignored that. By this time he had navigated the St. Lawrence river and was already a thousand miles to the west, roaring through Upper Canada.

Jet propulsion had nothing on him. He covered that four thousand miles in about three minutes flat and we leapt after him like a herd of clerical chamois. He gave the Empire Loyalists a kindly word as he nipped through the Maritimes; he appalled us with the size and importance of the Great Lakes system; he made us green with envy describing the southern Ontario farmlands. He swept us across golden seas of prairie wheat, over the Rockies and down to the balmy Pacific shores.

He talked with all the sad-happy nostalgia of a missionary far from home and he enjoyed himself immensely. But Canadian geography was not his first love. He went on to tell us about his church, The United Church of Canada. Here three strong bands of Protestant Christianity had become one; something that Britain with her long history and the United States with her know-how had not yet achieved. Now, in 1941, this new union was a healthy youngster of some sixteen years and was proving durable and vigorous. He did not need to tell us that he was proud of his fast growing country and his fast growing church, we could see that. I learned later that his name was Dr. J. A. Scrimgeour and that he was a missionary-teacher par excellence.

In the person of J. A. Scrimgeour the Canada bug bit me that afternoon and the bite proved to be fatal.

Bug Bit Again!

I was back in Britain in 1950, the year the United Church celebrated its twenty-fifth anniversary. The Protestant press in Britain really went to town on that. In ecclesiastical language the leaders of British churches said "Hi there!" to their opposite numbers in Canada, and editorials noted that in twenty-five years this church had increased membership by almost 40 per cent. One bright lad with a very sharp pen pointed out that while many Protestant churches had taken their vexing union problems to South India, ten thousand miles away, and solved them there, Canada had started on the problem at home, amongst her own people. Many of our young ministers read and thought and wondered. I remembered J. A. Scrimgeour and the bug bit me again.

When I went to Germany as an army chaplain in 1951 I found the ubiquitous Canadian already there, smiling up at me from a hospital bed in Hamburg. Sometimes he was a bad concussion and hailed from British Columbia; sometimes he was a smashed thigh and came from Nova Scotia. On occasions he was a plain unmilitary influenza from Toronto. And as often as not he belonged to The United Church of Canada.

Before leaving the army I wrote the United Church authorities in Toronto. By now they must be able to spot letters like mine at a range of a hundred yards, they have certainly had some since the war. "Dear Sir: I am writing to ask . . ." Yes, they said, there were vacancies here and there.

We reached our particular vacancy in September 1954. It was in New Brunswick on the Bay of Fundy, a pretty village called St. Martins, built like a huge amphitheatre facing the sea. We'd made it.

Until sixty years ago St. Martins and the adjacent coast were busy building great sailing ships. When iron ships began to float, the industry declined and died and no other has taken its place. Perhaps one day a factory will be set down there and a new industry begin; or mineral wealth may be discovered, bringing big money and tearing the village limb from limb. For the present St. Martins remains a picture village by the sea, quiet, beautiful and still.

That First Winter

During our first Canadian fall and winter we were knocked dizzy by new impressions. For the first time we saw the fancy-dress act of the maples. We marvelled that with all the McLeods, McCues, McKees, McIntyres and Wallaces around there were actually still a few Scots living in Scotland. When my car did a sharp about-turn on the first ice of winter I told everyone of my narrow escape from death. They just grinned. Quite a normal thing they said happens to everybody.

The people of that St. Martins charge proved to be, as the Irish say, the "heart of corn." They threw a cloak of friendship

(*Continued on page* 19)

THAT QU'APPELLE VALLEY SCHOOL

By DOROTHY H. MORRISON

OUR visit was all too short. It wasn't, in fact, an intended one. We were into the second week of our holidays when my husband's sister persuaded us to go home via the Qu'Appelle Valley. She and her husband had spent a week at the Prairie Christian Training Centre the summer before, and were full of infectious enthusiasm. So we travelled east instead of west, down a highway running through rolling prairie of unusual charm, and reached the Training Centre just after supper. We were given a warm welcome by Trudy Patmore, staff associate, and shown to our "quarters"—a little trailer parked in the trees by the lakeside. After "settling in," we returned to the Lodge, where an enthusiastic young lady was waiting to show us around. She was Brenda Marshall, who was helping with the children's Vacation School, along with several other young people.

She took us about the building, telling us its exciting history—of the dreams of "Dr. Bill" Clarke, now Principal, of dedicated Christian giving, and plentiful voluntary labour. We saw the big dining room, with long windows fronting the Lake, the large airy kitchen, the marvellously-equipped Craft Room, the comfortable lounge, with its huge brick fireplace, and the beautiful little chapel, for which the pews and communion table were built in the craft room. The whole building is excellently planned! We were told an architect had donated his services. But what struck us was the atmosphere of sincere friendliness and of quiet peace (and this latter in spite of the fact that the Family Camp was in session, and the building was filled from morning to evening with the flute-like sound of young voices, and noisy little feet upon the stairs!) Peace there was, nevertheless; we were tired with travel and relaxed happily.

In spite of the fact that we were unable to resist a preliminary dip in the Lake, we managed not to incur the disgrace of being late for breakfast next morning! The meals were very good. We were unable to understand how the Centre provided room and board for such a nominal fee. Of course, this may have had something to do with people like my sister-in-law, who had taken home a large number of empty quart jars, after her visit, and sent them back with us, full. Such donations apparently are a regular occurrence. Prairie people are noted for their generosity.

After breakfast everyone shared in the clearing away, dish-washing and sweeping; and in no time at all, the chores were done; and we were assembling for morning worship in the chapel. The front of the lovely little worship centre is arranged to resemble as much as possible the painting of The Last Supper. Space across the front wall is reserved for a wood-carving replica of this picture, being created over a three-year period by a special friend of the Centre.

Campers Conduct Worship

The worship was conducted by one of the campers—a young theological student. After its conclusion the children gathered for Vacation School, while we adults made our way to the Lounge for Bible Study. It happened that the subject for the day was Baptism. Led by Dr. Marshall of Winnipeg we were soon deep in discussion over the Biblical basis for infant baptism, and the necessity of adult baptism as a prelude for Church membership. We could hardly tear ourselves away! But the men had work to do on the Girls' Dormitory, Saskatchewan Hall, before dinner. My husband was soon hauling planks with the rest.

Meanwhile small Christopher and I climbed to the top of the rolling hills behind the Centre. We sat down to admire the view of the Valley, and Echo Lake, stretched out below us. We enjoyed (but obediently did not pick) the wild flowers. A meadowlark sang liltingly from the wheat fields behind us. We saw the huge hollow high up between the hills, where "Dr. Bill" told us he hopes to see an out-door amphi-theatre some day. We came back down

Prairie Christian Training Centre was the third such institution established by the United Church. It was founded in 1951, in buildings rented from the Saskatchewan government. The Rev. W. F. Clarke — known as "Dr. Bill" around PCTC — was named principal the following year.

The first building, an old church, was donated by the people of Markinch and moved 38 miles to a 15½-acre site in the rolling hills overlooking beautiful Echo Lake, one mile from the town of Fort Qu'Appelle. A hundred church people helped convert the building during the summer of 1953, providing kitchen, dining room, classroom, chapel, lounge and activity room for winter classes.

PCTC's main building was started during the summer of 1954. Seven hundred work campers and 40,000 hours of volunteer labour, plus $76,000, went into the building now valued at over $150,000.

The Centre is far from complete. Building is still one of Dr. Clarke's big concerns. Saskatchewan Hall, a residence for girls, was erected last year. First sod was turned in March for Manitoba Hall, which will house male students.

Six winter courses have graduated 130 young people for leadership in the church. Short summer courses have helped another 1,000 church leaders.

ne *first 100 graduates:* 9 are studying for the ministry, 2 preparing for overseas missions, 1 at U.C. Training School, 1 on Indian mission, 3 lay ministers, 3 in Indian Residential Schools, 6 are full-time church workers, 7 teaching or attending university, 8 are office secretaries, 10 nurses, 4 married ministers, 46 are volunteer workers in their local churches and communities.

near the little treed ravine where, later on, little cottages for families attending the sessions will nestle. The Centre's location is indeed a lovely one, and although the road lies between it and the lake, the acquisition of a beach cottage provides a private area for bathing and picnics. It really is an ideal spot.

For the Family

Since this was a Family Camp, the afternoon was given over to family activity —swimming and so on—after the children got through their second Vacation School session. Supper was to have been a wiener roast on the beach, but as the weather proved unco-operative, supper was served in the Lodge instead — the youngsters roasting their "wienies" quite as happily over the fireplace.

The evening was devoted to family games and a sing-song, and after the children were settled in bed, a Vesper service was held. We were told that morning and evening services were taken, in turn, by campers.

We were interested to hear all we could about the building of the Centre—of the convictions of a few men—Dr. Bill Clarke was one — of the need for trained lay leadership in the United Church as a whole, and on the wide spaces of the prairie in particular; of the early sessions, held in rented buildings at the end of Echo Lake; of the gifts of money which made these sessions possible; of the search for a site and the eventual purchase of the present fine location. We saw pictures of the little church donated by the people of Markinch being brought down into the Valley on a truck! Twenty-four people studied in that little church the following winter.

The First 300

Finally the United Church gave the special permission needed to raise funds for the building. In 1954 three hundred came and studied leadership and started the construction. The building was closed in and one room finished when it was officially opened on November 1st. Then came the winter students, to study leadership and finish the inside work. Throughout this time, sympathetic Young People's groups, AOTS Clubs and W.A. circles donated money, furnished rooms, and provided equipment.

At the time of our visit, Saskatchewan Hall was in the process of construction. This year Manitoba Hall (the men's dormitory) is to be completed. And then little Markinch Church, still on the property, will be rebuilt into a "wayside church" —of which there are so many in Saskatchewan—and will be used as an experimental centre for such churches and their special problems.

We heard, too, about some of the people of whom P.C.T.C. is especially proud. We heard of the little Indian girl—just sixteen —who worked as a helper in an isolated hospital for $30 a month till she earned enough money to fly out to a railroad, and buy her train ticket to the Centre. She trained for a winter and then got a job to pay off her board—and was to come back the following winter. (Lack of ready money for fees, Dr. Bill assured us, need not keep people away from these courses.) There was Frank, who had been a "newsy" on a railroad, and wondered what to do with his life. He came to the Centre; learned about the Bible, his church, and leadership. Later he went as a boys' leader to a Fresh Air Camp. The first night in the dormitory the boys watched as he read his Bible silently and prayed. The next night they said, "Do it out loud!"—and so they all shared. Finally one lad asked,

"Where do you get this stuff?"

"At church, and Young People's, and P.C.T.C."

"Could I go there, too?"

So Tom arrived at the Centre and spent three weeks there. He came back the following summer. Now he is more interested in the work in his own church.

We heard many tales like these—young people learning more about lay leadership, or perhaps deciding for the ministry. We found it all thrilling.

We hated to tear ourselves away the following morning, after Chapel. We'd particularly have liked to hear the second half of the discussion on Baptism. But we felt we'd gained something out of all relationship to the brevity of our stay at P.C.T.C. We resolved to spend our holidays there, at some future date — perhaps to take in the Musicians' Camp, which sounded most attractive. We had gained an inner conviction that it is on the training of laymen that the future of the United Church rests. At P.C.T.C. one comes very close to the spirit of fellowship experienced by the early Christians, and too often lost in the over-organization of our Church activities today. ●

Student leads worship in well-appointed Chapel

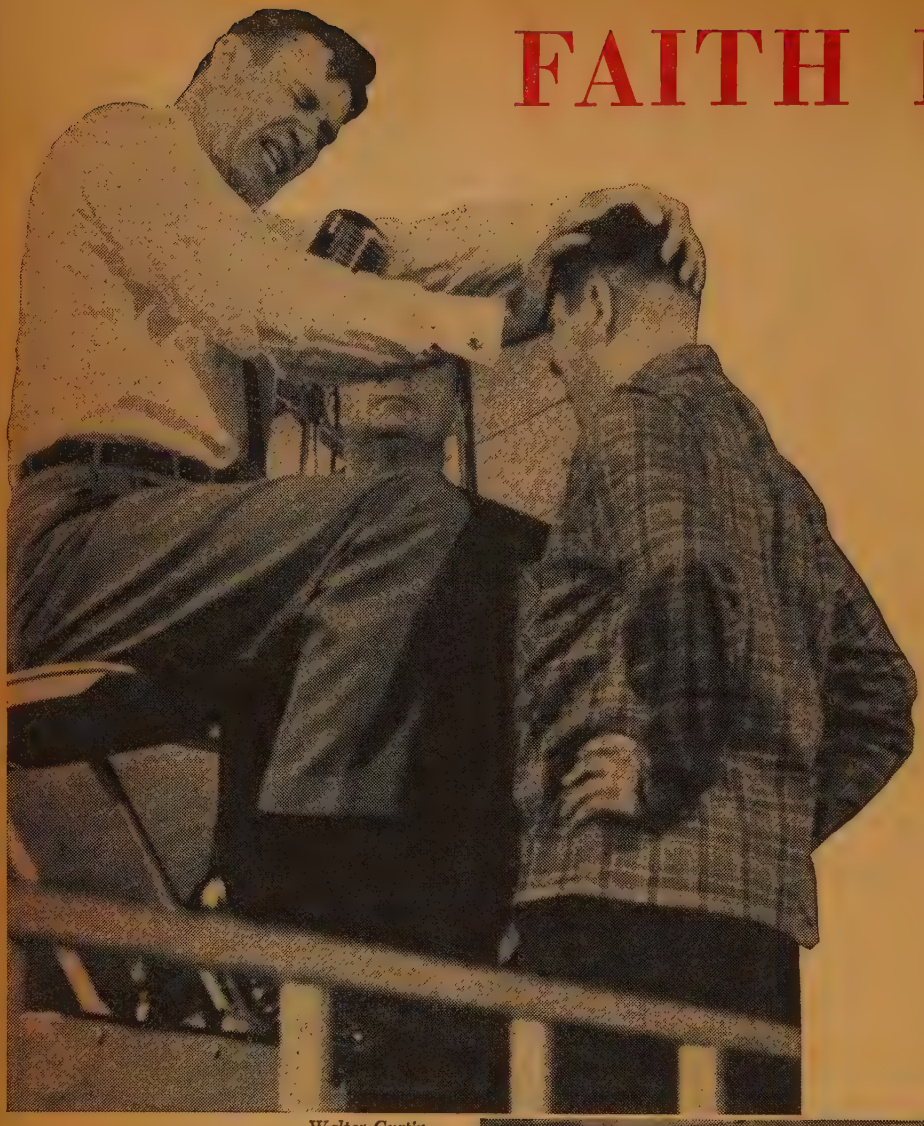
Study helps in Centre's library are used freely

Children enjoy painting while parents are at summer workshop

Saskatchewan Hall, new residence opened last fall. Manitoba Hall is now being built.

FAITH HEALING

and/or



Walter Curtin

"Faith Healer" Oral Roberts in action

CHURCH people who have been watching faith-healing campaigns on the T.V. come to their minister with the question, "What are we to think of it all anyway"? Ministers everywhere want to give a fair and a satisfying answer, for they, too, are asking the same question.

All our churches believe in faith-healing. It is an irremovable part of the gospel story. The gospels attribute thirty-five healing miracles to Jesus in detail, with general reference to scores more. Certain Christian churches maintain healing shrines and there is every reason to believe that genuine healings take place. We all pray for the sick, believing that faith alone, or faith allied with medical treatment, enables God's healing power to work for recovery.

Gone is the day when medicines alone were depended on to combat disease. The medical profession now maintains that half

Research in Poliomyelitis at Connaught Laboratories, Toronto

National Film Board

By E. GILMOUR SMITH

the ills which bring people to the doctor e actually the result of other than ysical causes. That means that many aladies cannot be successfully treated til the harmful emotional or spiritual ndition is dealt with.

We are familiar with the fact that any notional disturbance such as anxiety, fear,

PENICILLIN

espondency, tension or sorrow, has a rofound effect on the whole nervous stem, and the proper functioning of every and. This may result in high blood essure; stomach ulcers, gall bladder ouble, arthritis, indigestion, and many her ills. The whole organism will be fected in a detrimental way, and if this motional upset continues for months or ears, serious organic troubles may develop.

The reverse of faith-healing is witch-aft. The witch-doctor of Africa or the itch of the middle ages, working in black agic, were able to inspire such terror that iseases were actually produced, resulting n occasion in death. These workers of agic dealt with sickness on the assumption at disease was caused by demon-posses-on. This has been the general belief in any countries throughout the centuries, s it was in the Mediterranean world when esus lived. So the gospel writers could ell of the healing ministry of Jesus only n terms of demons cast out of the dumb nd epileptic and insane. Jesus himself oke and acted as if He too shared in this ommon belief of His time. But who of s today would explain epilepsy or dumb-ess in that way.

God has given us intelligence to search ut the causes and to find the cures for uman ills. Mankind has been discovering hat typhoid may be caused by impure ater, plague and pestilence by the accumu-ation of filth, malaria and yellow fever by osquitoes. Sickness is inevitable for eople who in ignorance or wilfulness iolate essential laws of healthful living. erhaps they are mal-nourished or given o gluttony; they may be exhausting their itality by over-work or suffering from ack of needful exercise. If their diet is eficient in certain vitamins, they will evelop rickets or scurvy. James writes n his epistle, "Faith without works is ead." It is surely presumption to expect od to heal us so long as we are failing to o-operate with Him by obeying the laws f health which He has made.

We thank God for the marvellous achievements in the realm of medical knowledge which have been developed during the past century. By means of vaccinations, inoculations and immuniza-tions, many diseases such as smallpox, typhoid and diphtheria, which formerly took a frightful toll of human life, have been almost eliminated. And modern miracle drugs achieve recovery of illness which in other days baffled or defeated all known healing methods. We would not want to depend on faith-healing to do all that these wonderful gifts of God are accomplishing in conquering disease. Praise God for the consecrated men and women who have patiently carried on research in the faith that a cure would be found for some terrible malady. Thank God for Frederick Banting and Charles Best who have made possible years of normal living for thousands of diabetics who without insulin would long since have been dead.

Medical men agree that faith-healing proves most effective in functional rather than in organic diseases. Where cancer or T.B. have destroyed part of an organ, obviously it does not grow on again any more than an amputated limb can be restored. Yet even in these cases a strong faith in God which brings inner peace and confidence will give a lift to mind and body by toning up the whole system. Sometimes in surgery it is touch and go whether a patient will pull through. The turn of the balance may be determined by faith in the undergirding power of God rather than fatalistic despair. We pay our tribute to Christian Science and are grateful for the many whom it has reclaimed for health. But it has various degrees of success and failure. Not long since, two people who were leaders in this religious group, both died of cancer. We believe it would be disastrous if all vaccinations, inoculations and immunizations were discarded in favour of faith-healing. Surely God wants us to use this knowledge which He has imparted.

In the present day highly-publicized faith-healing campaigns we have no reason to question that many genuine and lasting healings take place. But it is not enough that someone under terrific emotional tension which is characteristic of these meetings, gives testimony that he is healed. The pressure of mass psychology can over-whelm the individual. We believe it is very important to have an impartial com-mittee check-up a week or a month later. The two or three faltering steps of the polio cripple need to be confirmed by later knowledge. Some studies of former healing campaigns have shown that a considerable proportion of those who testified to healing were not permanently improved, and some indeed were worse as a result of leaving off necessary supports or discontinuing medical treatments. There is also serious danger of a collapse of faith, if after a tremendous build-up, the sufferer has to face the reality of illness unrelieved.

Is it true Christian doctrine in harmony with the New Testament for a healer to say to the sick one, "God wills you to be healed: if you have faith, you will be healed; if you are not healed, it is because you have been lacking in faith"? Can a minister say that to a woman dying of cancer, or to a victim of polio so com-pletely paralyzed that he must spend the rest of his life in a wheel-chair? And is it New Testament doctrine to say that always it is God's will you shall be healed? We recall Paul's testimony how he besought God to remove his thorn in the flesh, but the prayer was not answered by its removal. A recent OBSERVER carried a review of "The Man Who Lived Twice," the story of a young man crippled so completely by arthritis that his backbone and limbs became absolutely rigid. Then came blind-ness — and black despair. Death seemed better than life. But a young person came to talk over a serious personal problem, and received valuable help. More young people came, and ever more. It was not long until the despairing cripple found that God was using him in a wonderful way. The effectiveness of his work as a coun-sellor was magnified as the result of his own tragic condition. God moves in a mysterious way, and it may well be that there are times when healing or even recovery is not God's will. We all grow old, and there necessarily comes a time when some function or organ of the body will fail beyond repair.

But in general we hold that it is God's will for man that he should be whole and sound in body and mind. We should beware of attributing to the "will of God" the suffering and disease which afflict mankind, or that He wills the continuance of the conditions of filth and sin and ignorance which are responsible. Jesus was zealous in healing not only the soul but the body. He attacked disease wherever He found it. Genuine Christian faith brings health not only to the spirit but to mind and body. A sense of sin forgiven lifts a load of guilt from the conscience; faith in God's love and care gives assurance and con-fidence; and victory over temptation brings harmony to the soul. Such a triumphant faith makes for physical well-being. So it was when Jesus said, "Thy sins be forgiven thee—rise up and walk." Christians ought to be the healthiest of people, living with a buoyancy of spirit and calmness of soul which will react to the well-being of the whole nature. ●

Rev. Sheridan Bole

Rev. F. H. Muir

Mrs. J. Shilton

Rev. H. G. Forster

• A Country Funeral • Brando In Japan

Caistor Corners

By SHERIDAN BOLE

"My soul, there is a country
Far beyond the stars."

THE sun was sifting her golden dust with a gentle hand among the white headstones of the cemetery beside the church at the Corners on that late September afternoon when we laid Aunt Mattie to her last rest.

Aunt Mattie had passed on. She had come a long way, eighty-four years, and she had walked all that distance across the kitchen floor of her large farm home; and out to the barn to milk the cows and to feed the ever shrilly-crying, hungry hens. In all that time she had never been much further from home, except in dreams, than to the nearby town or on the yearly visit to her married daughter's home in the city some forty miles distant.

Now worn out with all her travels, she has gone on the longest journey ever taken. And she who would have trembled at the thought of going more than a few miles from her own doorsill had known no fear as she set out on the illimitable miles to the far-off golden gates of that eternal city of which she had learned in her childhood from the Holy Book; and believed in all her life.

We took her to the Funeral Home in the nearby town. Some felt the service for Aunt Mattie should have been held in the little church where she had always worshipped. But it was easier this way. All the neighbours came in and we sat tightly together in the gloom of the dimly lighted "parlours" quietly and without a whisper, while the minister conducted the service for Aunt Mattie.

There were no hymns sung, as in church, but two neighbour women sang, "On a hill far away stood an old rugged Cross" and "It's Goodnight here; but Goodmorning up there," because these were Aunt Mattie's favourites.

Slowly then, for each one of us had some cherished memory to recall, we filed past the coffin and looked for the last time on Aunt Mattie's face. One recalled the day when the threshers had come unexpectedly; and following right behind them was the figure of Aunt Mattie hurrying down the lane to lend a helping hand in the kitchen. Another remembered the evening when Aunt Mattie had come and had sat up all night by the cot of her sick baby; and to another the memory was of the day when the telegram had come, during the war years, bearing sad news of a boy who would come home no more; Aunt Mattie had walked in the door, to bring what comfort she could, almost as soon as the telephone had relayed the message from the railway station. Many a tear secretly found the fold of a wrinkled cheek that afternoon.

The long procession of cars moved slowly down the main street of the town and found its way out to the open country and stopped beside the gates of the cemetery just beyond the church. The birds were baptising themselves in and out of the beauty and glory of the autumn trees and we stood in the shadows they cast across the graveside and heard the words that have always brought comfort to the heavy heart, "I am the Resurrection and the life, saith the Lord."

When the brief service had ended, the little band of mourners scarce seemed to know, in their grief, whether to go or stay. But the neighbours quickly gathered round and spoke, each one, a simple word of comfort. In the warmth of so much sympathy the sadness lifted. For almost an hour we lingered, talking and visiting—there in the resting place of our fathers, set amid the open fields; and the communion of the saints was to us a very real thing.

Then at some strange prompting, as if the word had been passed along without being spoken, as at a given signal, we began to move towards the open gate through which we had come. The mourners, too, turned homeward. The sun was dropping down the sky. There was the milking to do and the evening chores. Then, the long day at last done, the wearied hearts would seek relief from loneliness and sorrow in sleep and rest.

Aunt Mattie too, was now at rest; her tired body reposing in God's holy acre; her spirit gone forward. Soon, too soon, the leaves that shade her grave will wither and fall, and the flowers will fade; but "my soul, there is a country far beyond the stars," and Aunt Mattie, we know, is most surely, safely there!

Grasping Opportunities

By FRANCIS MUIR

IN season and out of season witnessing for the gospel must go on. The opportunities that present themselves from time to time are like the morning mist. If they aren't taken when presented they fade away perhaps never to return.

Kyoto was the host this winter to the Warner Brothers moving picture company. They were filming the picture "Sayonara". Every day they were seen when the weather was suitable shooting scenes here and there throughout the beauty spots, temples and avenues.

One morning Marlon Brando was in the headlines of the local paper as having tossed four Japanese actors into the river. They were all friendly of course. Huge crowds gathered wherever they could witness the shooting of the scenes and get a pot-shot picture at the actress. She was a Japanese beauty.

One of the members of the Warner Brothers company suddenly died of a heart attack. The funeral service was held in the Kyoto hotel. It was attended by about seventy of the cast and some others. When the manager of the company was asked to pick out the hymns he said he couldn't possibly do that for he hadn't been near a church for thirty years. Many others had the same story to tell. After the brief service in which the gospel was presented several including Marlon Brando came forward to shake hands and talk freely about Christian things. This was an opportunity that may never come again for any missionary of the gospel.

Recently a large dormitory for widows was discovered. This is in addition to the dormitory which we had contacted before. There are eighty widows and about two hundred children living in a very dilapidated rambling building.

With funds that were donated by the English speaking Church in Kyoto two of us went down to the department store

• Women Writers • Without Pentecost ?

and bought athletic equipment for them. When we visited them we noticed they had only one raggedy-glove and a ball made out of string. We went and presented one of our programmes to the children and gave the gifts to them.

Here was another opportunity, but one which we hope we shall be able to do something more with. Just think what you would do if someone presented you with two hundred children and said, "Start a Sunday School." God has done this and by His grace we shall not hesitate but go forward with many prayers to bolster us.

Prudence in the Parsonage

By JEAN SHILTON

I HAVE just finished reading three books which have in common one thing and that provides the basis of an interesting comparison. Each of the three books is a personal story written by a woman. One author is the wife of an Episcopalian bishop, one is a Congregationalist widow who is presently house-mother in an American fraternity; the third is a young woman of no identifiable religious persuasion.

Phyllis Stark has written *I Chose a Parson* (Oxford University Press, Toronto, $3.50). I think the theme of life in a parsonage (or a manse or a rectory) has been done to death, and each new book on the subject sounds vaguely like something that was published last year or the year before that. However, Mrs. Stark has had her share of interesting and amusing and moving experiences and she recounts them in a lively way. Forever unique among the memoirs of ministers' wives will surely be her story of the day a gorilla strolled into their kitchen for coffee. The book leaves one feeling, though, that one has met only the rector and his wife, and not the real human beings who must live behind those masks. The rector is eternally successful, his wife combines religion and social competence in exactly the right proportions, and their enthusiasm for their congregations and denomination is reminiscent of the report of a board secretary. I thought of Peter Marshall's story, at the end of which one felt that he had not just said "good morning" to the minister on the way out of church, but that he had been taken right into the minister's home and study, and had made a real friend.

Ruth Muirhead Berry writes of her life in *To Enjoy God* (Muhlenberg Press, Philadelphia, $3.50). I think the book was intended to be the story of her spiritual pilgrimage, but Mrs. Berry is an extrovert and the events in her life are more interesting to her than is her inner life. Consequently her book is not quite what it promises to be, but it reveals a woman of honesty, humility, sympathy and devotion. Although she belongs to the Congregational Church in the United States, her interest in other denominations and in the Roman Catholic Church is genuine, and her comments on doctrine and forms of worship in various churches are thoughtful and sincere. After the death of her husband she chose to earn her living by church work and she tried secretarial work, was hostess in a wartime canteen on the west coast; later became hostess in a church house in New York and finished her service to the church by managing a denominational book store. She describes with refreshing candour the joys and sorrows of working for the church, and I put aside this book with the feeling that I had become well acquainted with a remarkable and a likeable woman.

When I read the first chapter of *Life Without Father* by Muriel Resnik (The Copp Clark Publishing Co., Ltd., $4.00) I thought this was the funniest book of the year. In that chapter the two small sons of the author start to nursery school and the story would be worth reading aloud to any group of young parents. The second chapter is funny too—the boys and their mother visit a New York playground—but after that the reason for Father's absence is apparent and the book is not so funny. The author and her husband are in the process of getting a divorce and even the author stops laughing at herself long enough to admit that when two human beings make a failure of a marriage it is a terrible tragedy. The shadow of that tragedy hovers over most of the book, making it something less than hilarious. When Mother describes her motor trip with two noisy boys, prone to car-sickness, I wanted not so much to laugh as to sympathize. Even with Father along, an experience like that is no joke! Behind the light-hearted attempt to make her difficulties look ridiculous one senses the real struggle of the author to cope with the problems of raising and supporting two boys. The effort finally resulted in her serious illness. It's a good story, though, even if it is a little sad, and parts of it are genuinely humorous.

Come, Great Spirit, Come

By HARVEY G. FORSTER

WITHOUT Pentecost there would be no Christian Church. Without Pentecost, Christmas, Good Friday, Easter have little significance. Babes have been born in more undesirable places than mangers. Men, good men, have died more horrible deaths than by crucifixion. Our dead are resurrected every time we remember them afresh. Such events even when connected with a nice person such as Jesus, have a sentimental appeal but are powerless to control human life or determine the destiny of nations. Without Pentecost the Gospel is a lovely dream but hopeless and therefore irrelevant.

At Pentecost the Holy Spirit came to the Church. It came for a special purpose. Pentecost is not the birthday of the Church. The Church was born when Jesus called His disciples. Nor was Pentecost the first outpouring of God's Holy Spirit. That Spirit moved upon the face of the waters at creation. That Spirit came upon great men of old giving them wisdom and power. The deepest prayer of the psalmist was that God would not take the Holy Spirit from him. The Spirit came upon Jesus at baptism. It was present in the world before Pentecost.

But at Pentecost the Holy Spirit came upon the Church for a special purpose. It came to give the Church power to witness. It was to witness in Jerusalem, in all Judaea and Samaria, and unto the uttermost parts of the earth. Pentecost was the birthday of the witnessing activity

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of the Church. At Epiphany (The Festival of the three kings) the baby Jesus was shown to the three wise men. They were Gentiles not Jews. So began the witness of Jesus to other than those of the House of Israel. What was foreshadowed in His babyhood became central after His ascension.

What was the content of the witness? That Jesus was a good man, kindly, sympathetic, forgiving, and that men ought to follow the Jesus way of life? That bad men had killed him on the cross? That somehow or other He had escaped from the grave and was living as a sort of disembodied spirit floating around in space? The witness was for none of this. The Church was to witness that Jesus ascended into heaven and was seated at the right hand of God, that Jesus was Lord. So *Ascension Day, May 30th, is important.* This is the culminating event which gives meaning to all the others. United Church people are not responsive to a midweek church service. There is historic basis for celebrating it on the next Sunday.

The Holy Spirit came to the Church at Pentecost to empower the Church to witness that Jesus is Lord. But what does the Lordship of Christ mean? It means that I am not my own. Paul spoke of slaves of Christ, conscripts, called-up ones, for Christ. Tertullian expresses it in military language, too. The soldier goes to battle; he fights; he is wounded; he falls; he dies. The responsibility is not his; it rests with his commanding officer. So with the Christian! He obeys orders; he has no further responsibility. But the Lord will keep His own. I belong to Him; He is able to keep; I have no worries.

The Holy Spirit came to the Church. The Lordship of Christ means the Church is under orders. It may properly develop a sense of the beautiful in art, liturgy and architecture. It may properly provide social fellowship and intellectual stimulation. But fundamentally its task is to claim all areas of life for Christ, to proclaim to the world that Christ has taken His great power and begun to reign, that His is the kingdom and the power and glory.

. . . . . .

So The United Church of Canada through its Church Boards is empowered to witness to the Lordship of Christ. Through the Board of Home Missions, it claims all geographical areas in Canada for Christ. Through the Board of Evangelism and Social Service, it claims all cultural, economic and political areas for Christ. Through the Board of Overseas Missions through our ecumenical associations with the World Council of Churches, and through our Commission on International Affairs, the United Church dares to reach out into the whole world, to reaffirm to the world that Christ is Lord of all. Decisions in international courts, the use of atomic energy, the assuaging of belly hunger, the realization of the catholicity of the church these are areas over which Christ has the right to rule. We dare to affirm His Lordship.

We need, however, always to remember that the Holy Spirit is no magical substitute for hard work, intelligent planning and high thinking. As a recent editorial in *The Christian Century* has pointed out, the Holy Spirit is not given to the Church to enable it to detour around mountains of consecrated enterprise and sacrificial concern. The Holy Spirit does not work in a vacuum. But it does take our faulty planning, our inadequate decisions, our sectarian interests, and makes them to count in the Kingdom of our Lord.

The Presidents of the World Council of Churches have addressed a message to the constituent churches, urging the churches at Pentecost, to pray for a new and continued outpouring of God's Holy Spirit "that our weakness may be transformed into strength" . . . and that disappointed disciples may become courageous witnesses. The United Church would do well to respond! ●

The Doubting Disciple

What a strange man Saint Thomas was.
His blunt obtuseness bulged with doubt,
For he believed in unbelief,
Till he could turn things inside out;
And maybe spoil them in the act,
Confusing faith with hard-boiled fact.

—J. E. Forbes

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"We were keen to come to Canada . . . and we don't want to return home"

(*Continued from page* 11)

round us from our very first evening and has warmed and encouraged us ever since. Old Ernest Charlton said a typical word:

"When I heard that you and yours were coming across all that water to serve us, minister, I prayed that you might have safe passage and like us when you got here."

Ernest held together the little country church at Fairview. He was elder, Sunday school teacher, organist and choir all in one. He stacked the wood in the fall and made the fire in the winter. You had to like Ernest; he was such a good simple man you couldn't help it. He went to Presbytery meetings every three months and high-lighted his year with a visit to Conference. He never dared to speak in these assemblies; he just sat and marvelled at the eloquence of others. A few months ago Ernest was laid to rest alongside his two brothers on a hillside overlooking the Bay of Fundy. He helped me to feel at home in Canada.

At the other end of the scale stands young Eric Jackson, a husky eight-year-old. He had to undergo a little oral surgery and was away from the charge for a week. In my absence young Eric made his diagnosis.

"I know what's wrong with him," he told his family.

"He's gone to have that funny English talk taken out and when he comes back he'll be able to talk as well as we do."

The operation was a success though Eric never thought so.

So it went in the first days. As the months went by we found ourselves knit into a new life until now, after two years, we cannot see Canada as strange and different ever again. There is much in a minister's work that is not different wherever he is.

Many Ministers

In Canada as elsewhere the respectable sinner dying of cancer would like to know, once and for all, if he might trust in the Church's teaching about pardon and the life everlasting. Here too, as elsewhere, when the young child is dead in spite of skill and faith and prayer, it needs a mighty wise word of comfort to bring heart's ease to the parents. Another thing the Canadian minister shares with all the world: a young couple here, as in Britain and Timbuctoo, will walk hand in hand up the manse drive in the half light of evening and hesitate long before they dare tackle the minister. They will fidget nervously on the hard chairs in the study and be utterly inarticulate until the minister says perhaps they want to get married and they say yes that's it, and wonder however he knew. That's international enough.

Of course this is not really only *my* story. Switch the details ever so little and it is the story of many ministers who have joined the United Church ministry from Britain. A whole bunch of us have come since the war. Long ones, short ones, fair ones, dark ones, city ones and country ones, scholastic ones and those who cannot read Greek for nuts. In presbyteries and conferences across the nation these men have been welcomed as brethren — with funny British accents maybe—but brethren none the less. In no time at all The United Church of Canada has become "our" church instead of "yours." In the work of the church we shall, like water, find our own level.

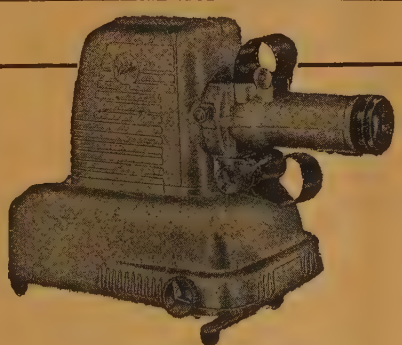
My twelve-year-old daughter says she would not like to return to England to stay; to see her cousins, yes; but not to stay. I asked her why. She became horribly pensive. "Well," she said, "I er . . . it's . . . sort of . . . kind of . . . freer here." Many of us newcomers would say Amen to that. Here a minister is pastor of his charge with no superintendent (who must have travelled at least twenty years) to help or hinder. Certainly the Presbytery will guide him, but that is guidance by his own brethren. As a member of Presbytery he can do a bit of the guiding, too. I notice that in the Conference dining-hall the D.D.s just mix in with the boys. They wobble all over the place with their breakfast trays and slop their coffee all over the floor just like the rest of us. Somehow I like that. Good for the church I think; and for the D.D.s Sure it's freer here!

It would be silent hypocrisy to omit another factor which turned some to think of Canada. The economic plight of some ministers in Britain, indeed, many of them, is grave. Some of them, with sizable families to raise and educate are faced with the dread alternative of seeking a new calling in the old land, or finding a place where their first dear calling will enable them to fulfil their rightful duties to their families. It may well be that The United Church of Canada has enabled more than one man to remain a minister.

But the main pull of the United Church to British ministers is not firstly in its liberties nor, I believe, in its living standards. St. Paul was as keen as mustard in his desire to get to Rome because it was a key place at a vital hour. Many of us think just that about Canada now.

In my new Middlesex presbytery we heard Angus McQueen give a first-class thumbnail report on one aspect of the General Council's work. He made these points: Canada geographically lies between the United States and Russia, the two giants of this planet. Canada is the only nation with one foot in the New World and the other in the British Commonwealth of nations. No nation has more growth before it than Canada. In this key nation in this vital century the United Church must lead the Protestant witness and influence the nation's life. He made me feel that a twentieth century Paul would have done what we did — pack his old sermons and leg it for Canada.

In the good old days in England a man could be hanged for stealing a sheep. How much more grave to steal a shepherd! Yet if some young pastor in Britain, in a questioning mood, should ask the "dagger question," "Will ye no' come back again?" I think most of us would say no. Not for all the tea in China; and we like our tea. ●



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That Teen-age Daughter is NOT a Child

Says AMY B. HAUFSCHILD

SOME girls of twelve years of age and in their early teens seem to find it difficult to live with their families. Mothers and fathers shake their heads and say "I just can't understand her. She used to be fun and a happy girl."

Mother met her daughter's teacher at the Home and School meeting. The girl's work was as good as ever but the teacher had noticed a change in her behaviour. However, she assured the mother that the girl was going through a phase. It would be just a matter of time before she would be like her usual self again.

Several months go by. Sylvia constantly criticizes her younger sister Mary, referring to her as a nuisance and a brat. Getting ready for school in the mornings and at the noon hour is the time for constant argument. The Browns had another washroom installed downstairs, thinking that would ease the situation but it did not make much difference.

Sylvia was taken to the doctor for a check-up. He discovered she was slightly anaemic so prescribed "iron" pills. She strove to copy her favourite movie star in her hair style and informed her mother that she was "NOT a child"!

No, Mother, she isn't your little girl any more. She is a young lady emerging from the stress and strain of growing, through emotional and physical changes. Do not despair, take it from one who has a married daughter and another a school teacher. The emerging from the chrysalis of childhood into young womanhood will bring forth a lovely young lady who will be mannerly and efficient and kind.

Most girls it seems go through this phase, and it *is* hard to take.

Try to remember what you were like at the same age. What is needed is patience and love expressed only by mild reminders as to correct behaviour. Allow her a little more freedom, such as going alone or with another friend to pick out something to wear which she has wanted. And another good thing is for Mother to go sometimes with her to shop, just the two of them, like two women. Leave the younger sister at home. These in-betweeners are really lonesome. They love to have a fuss made over them and some special attention shown.

With four daughters, it has been difficul at times. When the oldest one was in he teens, she told her parents they were ver old fashioned! This was now a modern age

How they love to be exactly like th others in their style of dressing. One winte she carried her shoes to high school an wore rubber boots. School was only tw blocks away. No matter how we ridicule or asked her to wear overshoes, this wa the way she wanted to dress. She wore h long fair hair over one eye which near drove her mother to distraction at th dining-table. Sweaters in those days we bought in the largest sizes. She had a si 44 cardigan bought in a men's furnishin store, which she wore all winter.

During this period of teenagers' liv (and I know this applies to boys, too particular attention must be paid to the nutrition.

Many young girls get the idea that th are fat and must slim down to be popul and look fashionable. An experience w had in our family was with another daug ter who decided at eleven she was too fa Actually she was a rosy-cheeked child an well proportioned. Every day for seven months she did exercises which did actual help her. But she went on a strict di and would not eat one teaspoonful of an thing more no matter what it was. H mother would plead with her to butter h bread, drink milk or have a snack at be time. Finally she had a bout of influen and the doctor was called. Then began th long struggle back to health. She is fi now and has no more notions about foo

Friends in school play a big part at th period. What they say and do means much. Feelings are easily hurt. Sometim it seems as if schoolmates mean so mu more than home does.

We know it all comes to an end and t old comfortable feeling between girls a their mothers returns as time moves o They need understanding and love all the lives but particularly during these difficu years.

Nevertheless a firm hand is needed all times. Girls from thirteen on, can n go off and do things that older girls a allowed to do; for instance, staying o late any night of the week. It must be special privilege! Of course, it's a matt of opinion but this writer does not appro

fifteen-year-olds wearing strapless evening dresses, either.

It is still right that the youngsters should ask their parents' permission to go to fairs, whether at the school or elsewhere. And the parents should see that there is a casual attitude about how they are to return home, or with whom. Most fathers are willing to call for them but how the girls hate this unless they are really stuck somewhere. Then Dad is an answer to a maiden's prayer.

So many parents have the idea that their children must have a good time and give them entirely too much freedom.

But if they have your understanding and love they will thank you for keeping your hands on the reins! At least until they leave home for college or work or even to get married! ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Our pastoral charge has three appointments. One has some 140 families, the second 70, and the third 35. We pay our minister a salary of $3,500, including his car allowance. What do you think would be a fair share for each church to pay?

A. I suppose there would be something to be said for the large one paying $2,000, the middle-sized one $1,000, and the third one $500, based on the number of families. However, I assume there will be other factors entering into it.

Q. How long is the course at the Prairie Christian Training Centre?

A. *The winter course* starts just after harvest (about Nov. 1st) and runs to just before seeding time (about the end of March.) *The summer leadership courses* vary from one to two weeks during July and August. *The spring and fall* retreats, conferences, rallies, and leadership camps vary from one day to a week.

Q. Who runs the Prairie Christian Training Centre?

A. A Board of Directors appointed by the Manitoba and Saskatchewan Conferences, along with two secretaries from the Board of Christian Education and the Principal. The Board of Directors appoints a smaller business committee to help with administration.

Q. Don't you think it would be better to have someone other than the minister chair congregational meetings?

A. In some congregations they elect someone else to take the chair. *The Manual* says that the chairman of a congregational meeting shall be the minister of the pastoral charge, or the minister appointed by the Presbytery. If he is absent, or prefers not to preside, the meeting shall appoint its own chairman. Our own observation is that normally ministers make pretty effective chairmen. No doubt there are exceptions.

Q. Does a very high proportion of candidates for the ministry take the shorter course?

A. In the Colleges last year 206 candidates were enrolled in the normal course, and 75 in the shorter course.

Q. Do United Church students for the ministry have to study Greek?

A. Of the 281 students enrolled in 1955-1956, 201 were studying Greek, 147 were studying Hebrew, and 119 were taking both the languages.

Q. In every issue of The Observer *there is an advertisement, presented very attractively, for all of the United Church schools and colleges with the exception of one. May I ask why you regularly omit to mention the Institut Français Evangélique de la Pointe-aux-Trembles, Quebec?*

A. The advertisements to which you refer are placed by the Church Schools in a co-operative way and are paid for. We do not know why the Institut Français Evangélique does not advertise. We would be very glad to include it.

Q. Do you know if it is becoming more customary to have a "double-ring" ceremony at a wedding? Does this add much to the length of the service? Do you favour the custom?

A. We see signs that the custom is growing. It adds only seconds to the length of the marriage service. We like it, and think it would be a good thing if more men did wear wedding rings.

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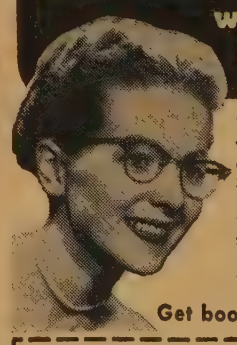

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE use or misuse of atomic energy is an important question of the day and o which is being discussed not only by individuals but by many official bodies, includi The United Church Committee on the Church and International Affairs. Professor Cra feels that the Titterton book, *Facing the Atomic Future,* reviewed in these columns, the book for the lay person to read towards an understanding of this vital subject. Ryerson Press is delighted that the Governor-General's Award for poetry was won R. A. D. Ford for his book, *A Window on the North.* Mr. Ford is with the Departme of External Affairs. . . A small pocket size book, *Meditations Under the Sky,* by Dorot Wells Pease, comes from the Abingdon Press. It contains poems, scripture and praye —resource material for worship outdoors—and is arranged by seasons. ($1.50). . . Wh Dr. J. H. Arnup came into the office after a Florida winter, looking tanned and we his first request was that he be allowed to review *Frances and the Crees.* The revie follows.

Frances and the Crees

By Nan Shipley. (Toronto: Ryerson Press.) $3.75.

Reviewed by J. H. Arnup.

During the summer of 1914 I was appointed to visit Indian mission stations between Lake Winnipeg and Hudson Bay. The man chosen to accompany me as director of the expedition was the Rev. (afterwards Doctor) Fred G. Stevens of Fisher River mission. His heroic wife stayed behind, and during our absence their sixth child was born. In the Indian work, as elsewhere, it is the woman who pays.

Mrs. Shipley says "Fred Stevens was a rebellious man, quickly angered by injustice, and honest to the brink of disaster." In both church and state he was "agin' the government" for their treatment of the Indian people. To him I represented the authority of the Church and consequently at first I bore the full brunt of his resentment. But something in that rugged character appealed to me and we came out of the rather strenuous experience of that long canoe trip bound together by a friendship that never weakened to the end of his useful and devoted life. It ought to be added that the more enlightened policy of both state and church shows the influence of his courageous devotion.

I shall not risk spoiling Mrs. Shipley's fine story, which I much enjoyed, by an attempt to rehash it here. As in her former book (*Anna and the Indians*) she has chosen wisely in presenting the Indian work through the service and experience, indeed, through the suffering and heroism of a missionary's devoted wife. For Frances Stevens was more than her husband's helpmate; she was a missionary in her own right. Through her home and family she contributed a feminine and social exposition and application of the gospel which her husband was trying to preach. All this, too, in addition to paying more than her share of the price.

Discovery in the Judean Desert

By Géza Vermès. (Toronto: Burns and MacEachern.) $6.25.

Reviewed by R. B. Y. Scott.

When this book appeared in Paris in 1953 it was one of the most complete and authoritative works on the Dead Sea Scrolls then available. Since then it has go through several editions in which the auth has kept abreast of further discoveries a additional research up to the end of 19 It has now been well translated (the tra lator is not named) and made accessi to those who do not read French. T map of the Qumran region and the excell photographs have been reproduced fr the French edition.

Vermès' book is primarily a work scholarship rather than a popularizati yet it is not difficult reading for layn whose interest in the subject has pas beyond an initial fascination. The st of the discoveries is soberly told, and finds identified up to 1955 are listed. T nature and origin of the Qumran co munity and the problems arising in interpretation of its literature judiciously discussed, with abundant re ence to the relevant literature. Selecti from the principal documents from C One are given in a translation which i instructive to compare with the renderi of Burrows and Gaster in their respect books. An extensive classified bibliogra is appended. No serious student of Dead Sea Scrolls can afford to be with the latest edition of this book either French or in English.

Facing the Atomic Future

By E. W. Titterton. (Toronto: Macmillan Co. of Canada, Ltd.) $4.0

Reviewed by L. H. Cragg.

Whether we like it or not, we are e now in an atomic age and are facin future in which the results of the discov of nuclear energy and means of relea it will increasingly affect the whole of living (or dying!). We cannot afford remain ignorant of the nature and sig cance of something so important to us, to attain an understanding of it is not e especially for those who have little scien background. Intelligent and conscient citizens who know that this *is* their busi have felt the need for a good book to w they can turn, a book written by som who really knows and understands wha is writing about and who, at the same t understands who he is writing for and to write for them in language they follow.

Well, this is such a book. Its au Professor Titterton, ~~is a leading at~~

entist who has been intimately associated th both war-time and peace-time develments of nuclear energy. It deals with phases of the subject, including the ndamental scientific background of clear fission and nuclear fusion, energy urces of the world (actual and potential), present and future of nuclear power, otopes in the service of man," "the alth hazards of atomic energy," atomic d hydrogen bombs, radioactive fallout, il defense, the social, ethical and political oblems of atomic energy. And it is very arly and (so far as the subject permits) nply written.

More than any other book I know, this e succeeds in making this whole fascinng subject accessible to the general der. I hope you will read it, read it all, d read it all carefully. If you do, you not fail to be impressed with both "the r promise and the grim possibilities" ening up before us. And I hope you will stimulated to bring an enlightened mind d an awakened conscience to bear on the ue of the use or misuse of nuclear energy.

Mr. R. A. D. Ford is winner of the 1957 Governor-General's Award for poetry, with "A Window on the North"

Window on the North

By R. A. D. Ford. (Toronto: The Ryerson Press.) $2.50.

Reviewed by Alice Ann Dorey.

A number of the twenty-eight poems in s collection have been published prevsly in various magazines and anthologies. . Ford has divided his book into three tions. In part three "Luis Medias Pontual Red Square" occupies ten pages and was itten in Moscow at the close of the war en the author was in the Canadian lomatic service. He has also made nslations and adaptations of Russian and lazilian poetry which are a valuable help anyone wishing to explore the cultural kgrounds of these countries.

Study of History

By Arnold J. Toynbee. The second, concluding volume of the Abridgement by D. C. Somervell. (Toronto: Oxford University Press.) $5.50.

Reviewed by C. Clare Oke.

The vast majority of people, even of ose quite interested in reading, will not ve the time, the means, or the patience plough through the ten volumes of ynbee's *A Study of History.* And yet t work is one of the most ambitious torical researches of all time. For it is survey of the twenty-one civilizations re have been, to determine if possible e secret of their rise and growth, their halt and collapse, their inter-relationships in space and time, their reason for being.

With so formidable but so great and vital a project it is a fortunate matter that for the average reader there should have been a colleague in D. C. Somervell eager to condense that long series and make it available in two volumes. Toynbee endorses Somervell's abridgement as that of "a clear mind that has not only mastered the contents but has entered into the writer's outlook and purpose." The deftest piece of his work he finds in the Argument at the end wherein the forty-four chapters with their 3,150,000 words are summarized in thirty-eight pages!

This second volume should be of especial interest to readers of THE OBSERVER because it conveys Toynbee's revised view of Universal Churches as being more than bridges, as being the goals of civilizations; because it presents his provocative desire for a synthesis of Christianity with Islam, Hinduism, and Buddhism; and because it expresses his conviction that the Universal State that is "eventually inevitable"—less likely to grow from the U.N.O. than from "older and tougher political 'going concerns'," the reluctant but generous U.S.A. or the exploiting U.S.S.R.—will not survive without a rally of faith in God instead of trust in human technology.

Saint Peter

By John Lowe. (Toronto: Oxford University Press.) $2.50.

Reviewed by Harvey G. Forster.

Three lectures delivered at General Theological Seminary, New York, give an excellent review of modern scholarship concerning the place of Peter in the early church. The book gives a compact summary of Cullmann's Peter, and also the results of the archaeological explorations in Rome. . . The book is well worth reading and its findings are important for the ecumenical movement.

Northland Trails

By S. C. Ellis. (Toronto: Burns and MacEachern.) $3.50.

Reviewed by J. H. Arnup.

To lovers of the Old North this is a valuable book. In fact, it is three books in one. It is first of all a book of poetry, or at least of commendable verse, in which the author attempts to do for the whole of his beloved Northland something of what Robert Service did for the Yukon fifty years ago. Our author, however, falls short of Service in his verve and rhythm.

Second, it is a book of pictures. On practically every second page appears a half- (or a full) page sketch, done by the author, of some characteristic Northland scene. These illustrations serve as windows for the accompanying text.

Finally, this is a story-book. About one-third of the book is given up to short stories of life in the North. Altogether, an unusual book. The author knows whereof he writes, having been for forty years engaged in engineering enterprises in connection with the North, New and Old.

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About People and Places

Bought the Land, but...

Toronto Conference Young People having purchased a 250-acre camp-site in Haliburton are scurrying around to get the money to pay for it. Groups are carrying out such projects as selling garbage cans, light bulbs, and holding bean suppers. While they have been most successful, they have still to raise $5,000 for this newest endeavour.

No Amateurs, Please

The Rev. Everett C. Parker, director of communications, Congregational Christian Churches, New York, speaking at the annual meeting of the Board of Information and Stewardship in Toronto, deplored "amateurism" of churches and ministers in broadcasting and television. He emphasized the importance of radio and television in communicating the Gospel.

During the meetings, the board accepted with regret the resignation of its chairman, John H. Moore, Hamilton layman. He will remain a member of the board.

J. Gordon Coburn, son of the late Rev. John Coburn, D.D., was named chairman at a subsequent meeting of the Executive of General Council.

Missionary education and stewardship cultivation were the two major concerns before the board. It asked the Executive to study ways of channelling programme materials for both to the congregations, and approved a plan whereby the board would direct a long-term educational programme in stewardship cultivation and the M & M would focus its attention on fund-raising as an expression of stewardship. It also approved "The Christian Mission in Japan" as the missionary education programme for the year.

The question of establishment of regional literature depots was referred to the Executive of General Council. The board had no mandate to establish other than a central literature depot.

Two Millionth to Hotelman

The **two millionth copy of the Holy Scriptures** was put into circulation at a special ceremony when the Gideons International presented a copy of the Bible specially bound in gold-finished leather, to Mr. A. Gordon Cardy, manager of the King Edward - Sheraton Hotel, Toronto.

More Coming

Principal W. S. Taylor reported at the 30th Convocation of Union College of British Columbia that though this graduating class was small the number of men in training for the ministry was the largest in any year since Union, the number of men in Arts preparing for theological study being nearly double the highest previous year.

Three students were graduated: **James D. Manly, Albert M. McNeil** and **George D. Searcy. Mr. Searcy** and **Rev. Percival H. Mallett** received their Bachelor of Divinity degrees .

Rev. Robert H. A. Wallace was awarded the two post-graduate scholarships of the College.

Queen's Has Eleven

Diplomas in theology were presented to 11 students; B.D. degrees to 7; and honorary D.D. degrees to two at the recent Convocation of Queen's Theological College, Kingston. **Rev. Gordon Porter**, the new Superintendent of Missions for the Bay of Quinte Conference and **Rev. J. A. Pue-Gilchrist**, Smith Falls, were the recipients of the honorary D.D. degree.

Porter

Pue-Gilchrist

The B.D. degree was conferred upon **Roy D. Kennedy, Gerald W. Paul, Donald A. Richardson, Douglas H. Ross, Eldon R. Hay, Rev. A. G. Skelton, Rev. Gordon Wilms.**

Diplomas were presented to **Claude S. Bell, Bruce W. Besley, Ian MacLeod Fleming, Eldon Roy Hay, Fred Hewitt, Charles R. Judd, Roy D. Kennedy, Gerald W. Paul, Donald A. Richardson, Douglas H. Ross, William t... Hoopen.**

Eldon R. Hay was awarded t... Travelling Scholarship.

17 New Preachers

Seventeen graduates received t... Diploma in Theology at the Spri... Convocation of Pine Hill Divin... Hall, Halifax. Four Bachelor of Div... ity degrees were conferred.

Rev. Grover Livingstone, Grav... hurst, Ont., and Rev. George Murr... M.C., Oak Bay, N.B., received ... honorary degree of Doctor of Divin... Dr. Livingstone who has been chapl... at Muskoka Sanatorium, Gravenhu... since 1927, has been totally blind si... early childhood. He was educated at ... Halifax School for the Blind, Dalhou... University, and Pine Hill, and is a R... of Emmanuel College, Toronto. ... Murray spent thirty years as a missi... ary in Trinidad, and had a distinguis... record in the Canadian Army in Wo... War One and received the Milit... Cross.

Those receiving diplomas we... **Bruce R. Atkinson, Morris A. Ba... Donovan L. Brown, Warren ... Bruleigh, John M. Cook, Ronald ... Dempsey, Ronald A. Dixon, James ... Fraser, Kelvin C. Johnston, Alfred ... LeGrow, Kenneth Bruce Mu... Allison H. O'Brien, G. Man... Saunders, Ronald L. Stevens, Don... R. Sutherland, Hector Swain, Wil... E. Touchie.**

New Preachers from St. Andrew's

St. Stephen's 1957 Ordinands

No Grass in Toronto

The Toronto Home Missions Cou... isn't letting any grass grow under ... feet, not even in the suburbs wh...

One thousand Torontonians—no grass under their feet. *Warner*

grass-growing is a major job for most new residents. To meet the needs of the city's fast-growing fringe area, the Council has launched a church extension campaign with an unofficial objective of three million dollars. Over 1,000 people from 168 churches heard the campaign story at a Loyalty Dinner in the Royal York Hotel. In the last five years, 41 sites have been purchased, 28 churches built and 35 congregations organized. Another 20 sites are needed. Money raised in the campaign will also assist in improving facilities at Fred Victor Mission, Church of All Nations, Chinese and Italian churches.

70 for the Ministry

Reporting at the Annual Convocation of St. Andrew's College, Saskatoon, Principal F. R. Schnell stated that at the beginning of the year 70 candidates for the ministry were enrolled — the largest number in the history of the College.

Ten young men received diplomas in theology: **John Thomas Angus, John Patrick Ashwin, William Alvin Chapman, Austin Boyd Fennell, Maurice William Gardner, Dale Herbert Morrison, Earl John Pattison, James Andrew Trembley, Howard John Watson, Douglas Lance Weatherburn.**

Five received the degree of Bachelor of Divinity: **John Patrick Ashwin, Austin Boyd Fennell, Rev. Howard A. Groom, Rev. Arthur J. Henderson, Rev. Gerhard Wilhelm Peters, Ph.D.**

The Travelling Scholarship was awarded to **Rev. Wm. R. Adamson,** Esterhazy, Sask.

Effective July 1st **Rev. Basil Robert Bater,** graduate of St. Andrew's, Rhodes scholar from Saskatchewan, has been appointed Professor of New

Switzer **Bater**

Testament at St. Andrew's College, Saskatoon. Mr. Bater has been doing post-graduate work at Oxford and Union Theological Seminary, New York. He will commence his new duties in September.

Switzer Doctor Again

The degree of Doctor of Divinity, honoris causa, was conferred upon **Rev. Gerald B. Switzer, Ph.D.,** minister of Central Church, Calgary, at the 34th Convocation of St. Stephen's College, Edmonton, Alta.

Nine students received diplomas in theology: **Barry L. Brooks, Ronald K. Dougan, Ted S. Kolber, J. Ralph Marshall, Richard R. Martin, Keith M. Page, Edward R. Schwarz, James Shortt, Albion R. Wright.**

Mr. J. Ralph Marshall was awarded the James Harrison Miller Gold Medal for first class standing in the entire course in theology.

Russia and the United Church

The Metropolitan of Moscow on behalf of the Russian Orthodox Church, through Dr. Ernest E. Long, Secretary of General Council, has presented to The United Church of Canada an Ikon—a beautiful painting of Christ set in a frame of solid gold —to be placed in the chapel of the new Headquarters. The Ikon was shown to the members of the Executive of General Council meeting in Wesley Buildings, May 7-8.

Dr. Long reported that plans for the new building are proceeding rapidly, and a sod-turning ceremony will be held this month. The Building Committee was authorized to proceed with contracts.

The Executive learned that nearly 4,000,000 people look to the United Church as their church. Statistics show a total membership of 933,488, an increase over last year of 20,549. The number of active families has also increased by some 20,000, the total now standing at 540,585. The number of members joining the church on profession of faith was 40,155, the highest number on record. In reporting this, Dr. J. R. Mutchmor stated this is a reflection of the good work of the National Evangelistic campaign. There is a deeper note in congregational life.

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Local church property is valued at $269,391,176; while the grand total received for all purposes was $44,251,668, an increase over the previous year of $4,806,152.

Committees were appointed to consider further such questions as the establishing of Regional Supply Depots; use of the Church crest; use of church sanctuaries. The Committee on Camp Sites reported on the task of finding out what sites for camps are held by the Church, and on a uniform procedure for the purchase and holding of such property.

The Executive agreed to celebrate the 250th anniversary of the birth of Charles Wesley, particularly with Hymn Festivals and a special Service to be prepared by the Committee on Church Worship and Ritual.

Among the recommendations from the Board of Finance was one suggesting, "That a pilot experiment be undertaken with a view to establishing a series of seminars, one in each Conference, for young ministers, within a year after ordination, for the purpose of presenting and discussing all aspects of the Church's work, its problems and opportunities, and their relationship to the Church, both personally and as its ministers." The Executive approved this in principle and authorized the sub-Executive to implement it.

PEOPLE

Two Big Jobs

The Executive of General Council on the recommendation of the Committee on Vacancies appointed:

Rev. Clayton H. Searle, to succeed Rev. George A. Williams, D.D., as Associate Secretary of the Missionary and Maintenance Department. A graduate of the University of Toronto and Emmanuel College, he was ordained in 1932, served as Assistant at Timothy Eaton Memorial Church for three years and as minister in four Ontario churches before coming to High Park Church, Toronto, five years ago.

Joblin Searle

Rev. Elgie E. M. Joblin, one of the Church's leading authorities on Indian work, to be Assistant Secretary of the Board of Home Missions, which administers Indian missions and institutions, a position authorized by the 17th General Council. A graduate of the University of Toronto and Emmanuel College, ordained by the Bay of Quinte Conference, since ordination he has served only one group of people—the Indians of the Caradoc Reserve. Missionary for eight years, since then Mr. Joblin has been the supervising principal of a number of schools on the

MEMO CALENDARS

1958 JANUARY 1958

		TUESDAY 1	WEDNESDAY 2	THURSDAY 3	FRIDAY 4	SATURDAY 5
SUNDAY 6	MONDAY 7	TUESDAY 8	WEDNESDAY 9	THURSDAY 10	FRIDAY 11	SATURDAY 12
SUNDAY 13	MONDAY 14	TUESDAY 15	WEDNESDAY 16	THURSDAY 17	FRIDAY 18	SATURDAY 19
SUNDAY 20	MONDAY 21	TUESDAY 22	WEDNESDAY 23	THURSDAY 24	FRIDAY 25	SATURDAY 26
SUNDAY 27	MONDAY 28	TUESDAY 29	WEDNESDAY 30	THURSDAY 31		

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Mrs. Ross and friends at farewell tea

eserve, his work winning for him the aise and esteem both of the Indians fairs Branch and of the Board of ome Missions.

Appointments to Boards and Committees by the Executive included:

Mr. Gordon Coburn, Toronto, son the late Rev. John Coburn, D.D., as hairman of the Board of Information d Stewardship.

Rev. J. A. O. McKennitt, London onférence representative on the oard of Home Missions.

Rev. H. W. Outerbridge, D.D., Hamton, to the special Pensions Committee.

Prof. John Dow, St. Andrew's, otland, will represent The United hurch of Canada at the Church of otland General Assembly.

eturns to Angola

Before her departure on a long-waited journey to Angola, the land her birth, **Mrs. J. D. Ross** was guest honour at a tea in Calvary United hurch, Montreal, given by the W.M.S. uxiliary of which she is a leader. Her arents and her sister, the late Miss lizabeth Read, devoted long years of ervice to this Africa field. A gift of 100 was presented in memory of Miss ead to be used as Mrs. Ross decides n arrival in Angola. Mrs. Ross goes ut in company with Miss Edith Clark, eturning from furlough. A visit to a rother in Durban precedes her stay in hissamba as a guest of Miss Millicent owse. Mrs. Ross returns to Canada n September.

aughter of Pioneer

Sister of ministers, one an overseas issionary, another the founder of the o-operative Commonwealth Federaion movement, and one of two daughers of the late Rev. James Woodsorth, pioneer missionary in Western anada, **Edith Ann Woodsworth,** wife

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of Dr. Arthur O. Rose, died recently at Langley, B.C., after a short illness. Following her marriage in 1916 she and her husband, then in the ministry, served All People's Mission in Winnipeg. After graduating in medicine, Dr. Rose and his wife were appointed to the W.M.S. Hafford Hospital. They moved to Langley in the '30's.

* * * * *

Rev. J. R. Leng, D.D., Associate Secretary of the Board of Home Missions, left Canada on May 25th, going overseas at the invitation of the Hon. Ralph D. Campney, minister of National Defence, to visit the Armed Services.

40 Years Educationist

Dean of the Collegiate Department of United College, Winnipeg, **Mr. Carl N. Halstead** recently died. For forty years he guided youth in his department and supported work among young people in the Church and the Y.M.C.A. His death is a critical loss to the Winnipeg community.

Held by Ice

It isn't always easy to get to Annual Board meetings. **Rev. Lloyd Morgan,** minister of the Channel Charge, Newfoundland, came by boat to the mainland for the Board of Information and Stewardship meetings. Because of Gulf ice, the trip, usually an eight-hour one, took twenty-four hours.

Guest from Japan

As the Church enters the "Japan Year" of Mission Study, the Dominion Board of the Woman's Missionary Society has brought to Canada **Mrs. Tsuruichi Watari** to address the Annual Meeting in Toronto May 28th-June 4th, and later to visit groups across Canada, interpreting the life and work of the Japan Church. In 1951, then Miss Yoshiko Yamamuro, she studied on a scholarship at Princeton, and visited Canada briefly. One of the editors of Fujinno-Tomo (The Woman's Friend), an influential magazine with Christian influence, "The Observer" took her to a luncheon at the Canadian National Exhibition on Press Day. She was welcomed by Mrs. Kate Aitken, who presented her with a beautiful silver tray, suitably engraved as the guest from afar. This memento of Canada occupies a prominent place in Mrs. Watari's Japanese home.

Runs in the Family

At the meeting of the Executive of General Council we noted two family groups. **Mr. J. W. Lawrence** represents the Board of Publication, while his brother, **Mr. J. Morley Lawrence,** the London Conference member. **Dr. L. H. Cragg,** McMaster University, Hamilton, represents the Board of Men, his brother, **Rev. Arthur Cragg,** Waterloo, Ont., the Board of Colleges and Secondary Schools. Their cousin **Dr. Gerald Cragg,** Montreal, is a Member-at-Large.

Four Old Vets

Honoured for long years of membership and service to Third Ave. Church, Saskatoon, **Mr. T. W. Fawcett,** treasurer 1907-1953; **Mr. J. H. Holmes** Recording Secretary for 51 years; **Mr. S. E. Fawcett,** usher for 45 years and a member of Session for 24 years; and **Mr. W. M. Holleston,** member since 1904, associated with the choir most of that time, were presented with illuminated addresses testifying to their records.

Preacher - Artist

Rev. K. M. Hamilton, Elmsdale, N.S. conducted a course on "Using the Old Testament" at the Atlantic Christian Training Centre. He also assisted with the handicraft course and presented the Centre with a lovely water-colour of the place which he painted during his stay.

Angola Pioneer

Pioneering in evangelical work among Portuguese in Angola and translating for them at the Mission Press, **Amelia de Morais Wilson,** wife of Mr. Ralph Wilson of the United Church Mission Press, died at Dondo, Angola, on May 4th, aged sixty-two. Born in that country of Portuguese parents, she was educated in the Azores and Boston, Mass., returning in 1921. After marriage she joined the Normal School staff of the Currie Institute of which her husband was head. He survives; also a son and two daughters who live in Ontario.

The Pensions Dept. list of recent deaths includes: **Lillian S. Eltom,** wife of the late Rev. Wm. Eltom, on April 7th at Oliver Lodge, Saskatoon, Sask.; **Rev. A. E. Runnells,** well known in social welfare circles who died in Toronto on April 17th; at Oakville, Manitoba, on April 14th, **Rev. A. I. Carruthers,** who spent his 39 years ministry in Manitoba Conference; **Hanna B. Ramsay,** wife of the late Rev. J. A. Ramsay, died on April 2nd in Moncton, N.B.; **Rev. H. J. Latimer** in Elgin, Ont., May 9th.

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Weston's

CHURCHES

reat-Grandmother Was There

The special classes held throughout e Church this year have brought o full membership scores of young ople, and those not so young. Of e 41 received in the church at **Unity, sk.,** Rev. G. A. Logan, minister, 30 re on profession of faith, among em a great-grandmother, who was st baptized, a grandfather and grand-ther, and the mother of a growing nily.

At **Kispiox, B.C.,** Rev. W. B. Mc-tosh, minister, 10 members of the G.I.T. were among the 16 young ople who joined the Church, while **St Andrew's, Renfrew,** 18 teen agers d 23 men and women were received the minister, Rev. Gardner Ward, d 24 came in by transfer.

111 new members came into member-ip in **Fraserview Church, Vancouver,** v. Harry E. Parker, minister; and at **inity Church, Smiths Falls, Ontario,** v. J. A. Pue-Gilchrist, minister, llowing a Visitation Evangelism mpaign, 126 were received into mem-rship, 83 on profession of faith, 43 certificate. Total now stands at 1,500.

Since Confirmation groups from the **lington (Ont.) Church school** are in e age group 14-16, a Saturday morn-g class for those 12 years of age was ld on five Saturdays in the spring. udies were directed by Rev. John L. rley, Director of Christian Educa-n. Rev. Stewart East, the minister, d Mr. Barley prepared 62 girls 14-16 r membership this year. A year ago ere were 37 boys of the same age.

eylonese Missioner

The Preaching Mission held in **Zion urch, Moose Jaw, Sask.,** under the spices of the United Church Minis-rial Association, had for missioner **v. Kulanayagam J. Mills,** presently the staff of 2nd Congregational urch, Rockford, Ill., returning to ylon next year. Mr. Mills demon-rated how the East can bring fresh sights into the West in understanding e Gospel. Although a Congregation-st, son and grandson of Christian edical men, Mr. Mills was ordained the Church of South India with iscopal ordination. While in Moose w he preached in both Anglican and nited Churches.

o Court Here

Trinity Church, Toronto, has added prominent judicial officer to its staff, it he won't be presiding over court the sanctuary. Judge H. S. Mott, ho presided over Toronto's court of mestic relations for 30 years, is ending two evenings each week at e church counselling people who n't want to take their domestic prob-ms into court.

McDonald Returns

The new **Church Hall at Carmichael Church,** Regina, Sask., was officially opened with Dr. R. J. McDonald, minister emeritus, as preacher. Dr. McDonald, former Supt. of Missions, was the first minister at Carmichael in 1913, and laid the cornerstone of the present building in 1920. He was assisted by Rev. George Struthers, minister. The new hall with furnishings will cost about $85,000.

Symbols in Glass

In **Trinity Church,** Oxford, N.S., a Memorial Window depicting United Church symbols was dedicated by the pastor, Rev. F. Jefferson Neal, in memory of **Mr. and Mrs. A. E. Smith,** long time members and recently deceased. Two sons and two daughters were present.

Tent Bench to Church Pew

The Moderator, Rt. Rev. James S. Thomson, D.D., sent greetings when the new **Eastwood Church** was dedicated in Edmonton. From tent, to store, to school, to church and now to an expanded Christian Education unit and new building, this congregation, founded in 1912 by Rev. D. H. Telfer, then student minister, has steadily kept up with the expanding demands of the rapidly growing community. Rev. D. D. Davidson is the minister.

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DEATHS

Author of *"Cloth of Gold,"* Owen James Bennett, aged 72, died suddenly in Abbotsford, March 21, 1957. Born in London, England, he saw service with the Imperial Light Horse during the Boer War. Coming to Canada in 1908 he married Martha (Pattie) McMurachy in 1910 in Knox Church Manse, Hamiota, Man. Survived by his wife at home, sons Fred of Powell River, Cyril of Vancouver, and Ken of Terrace; six grandchildren; one brother and two sisters in England.

Mr. Bennett had been active in church work during his years in Canada, including Hamiota, Man., Strathclair, Man., and Mission City, B.C. At the time of his death he was an elder in Trinity Memorial, Abbotsford, holding offices of Secretary to Committee of Stewards and Official Board.

Funeral services were conducted from the Church in Abbotsford by Rev. H. P. Collins. Cremation followed.

1. HELP WANTED

BUILDING superintendent to live in and be responsible for the care of a boarding school residence. Married couple acceptable. Write—The Dean of Residence, Institut Francais, 12625 Notre Dame St. E., Montreal 5, Que.

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GIRLS 10-14—Bolton Camp. Mrs. F. T. Graham, 22 Wellesley St. E., Toronto—WAlnut 2-3126.

DEACONESS wanted for the staff of First United Church, Hamilton, Ontario, for leadership in Christian Education and neighbourhood visiting. Salary dependent upon experience of applicant. Duties to commence as soon as possible. Interested parties please write—The Secretary, First United Church, Hamilton, Ont.

MAN to take charge of sports and general discipline of boys 8-17 in a boarding school. No teaching required. Duties to begin September 1st, 1957. Write—The Dean of Residence, Institut Francais, 12625 Notre Dame St. E., Montreal 5, Que.

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2A. PULPIT VACANCIES

BROADWAY Charge — Superior Presbytery — 2 points, one urban, one suburban—vacant June 30th — new manse — growing area. Interested ministers write Mrs. A. McLaren, Secretary, Pastoral Relations Committee, Box 262, Fort William, Ont.

CALVIN United Church Charge, Pembroke, Ont., vacant June 30th, 1957. Interested ministers write Mr. M. D. Williams, Q.C., Box 278, Pembroke, Ontario.

COURTICE (Ont.) 3-point charge — midway between Oshawa and Bowmanville, vacant July 1st. Interested ministers apply C. M. Penfound, R. R. 4, Oshawa, Ont.

GARSON-FALCONBRIDGE Charge vacant June 30th. Current *Year Book* misleading regarding present size and salary level. Write Mr. Thomas Scanlon, Garson, Ont., for details.

GEORGE Street United Church, St. John's, Nfld., is seeking a minister. Interested ministers write C. A. Ebsary, 9 Falkland St., St. John's, Nfld.

GLEN SANDFIELD Pastoral Charge, Glengarry Presbytery, vacant June 30th, 1957. Interested ministers write to T. C. MacNaughton, Dalhousie Station, Que.

JERSEYVILLE — three-point charge — Hamilton Presbytery—vacant June 30th. Interested ministers please write—J. H. Brooks, Alberton, Ont.

JOHN Street United, Sault Ste. Marie, Algoma Presbytery, one pastoral charge, vacant July 1st. Interested ministers write to George Pearce, 404 John Street.

2A. PULPIT VACANCIES

KELVIN Charge — 3-point compact charge in Haldimand - Norfolk Presbytery — desires an ordained minister after having had a student. Are prepared to meet obligations. Interested ministers communicate—Mrs. Ross Poole, Secretary, Norwich, Ontario.

KENTON, Harding Charge, 4-point charge, vacant June 30, 1957; near Brandon, Man. Points situated near each other. Secretary, Anton Rittaler, Bradwardine, Man.

KITSCOTY four-point charge. Three services per Sunday. All weather roads. Manse gas heated. Plumbing being installed. On paved highway. Contact Mr. O. Seward, Recording Steward, Kitscoty, Alta.

LAWRENCE Station, Elgin Presbytery, vacant June 30th, 1957. Write Secretary — D. E. Carroll, Iona Station, Ontario. Telephone Dutton 603 R 2.

MINDEN, Carnarvon — three-point charge, in beautiful Haliburton Co., requires minister as of July 1st. Challenging opportunity. Address correspondence to—E. A. Rogers, Minden, Ontario.

RAINIER - Bow Slope Pastoral Charge, South Alberta Presbytery, to take charge July 1st. Three services each Sunday. Write Mr. R. Graham, Rainier, Alta.

RUTLAND - OYAMA Charge in the Okanagan Valley vacant July 1st. Interested ministers please write Secretary, Pastoral Relations Committee, Robert Fitzpatrick, R. R. 2, Kelowna, B.C.

SOUTH BUXTON three-point charge, Kent Presbytery, vacant June 30, 1957. Interested ministers write Mr. Donald Jenner, R. R. 2, Merlin, Ontario.

THE Brechin - Udney - Atherley Charge will be vacant July 1st, 1957. Salary above minimum, new manse. Interested ministers please contact Ed. Elder, Pastoral Relations Committee, Uptergrove, R. R. 1, Ont.

TORONTO, Fairbank United Church, vacant July 1st, 1957. Interested ministers write Ken Wray, 504 Glen Park Ave., Toronto 10.

WARWICK, 3-point charge, Lambton Presbytery, vacant June 30th, 1957. Interested ministers write Secretary, Pastoral Relations Committee, Elmer Watson, R. R. 2, Wyoming, Ontario.

WATERVILLE - Hatley - North Hatley charge invites inquiries from ministers. Salary above minimum with moderate mileage. Vacant as of June 30th. Apply to Howard C. Ayer, Hatley, Que.

WESLEY Church, Toronto, now vacant. Applications solicited. Salary and transportation, $4,500.00, and free Parsonage. Apply W. G. Chipp, 256 Bedford Park Ave., Toronto.

3. PULPIT SUPPLY WANTED

PULPIT Supply for Fifth Avenue United Church, Medicine Hat, Alberta, July or August; morning services only. Honorarium plus living accommodation. If interested, write S. C. McCormick, c/o Fifth Avenue United Church.

5. CHOIR PERSONNEL

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WANTED — Organist, Choir Director, required Sept. 1st. United Church, St. Marys. Three-manual Casavant Organ—established Junior, Teen, Senior Choirs. Write, giving qualifications, age and salary expected, to Mr. Stan. Skipper, St. Marys, Ontario.

ORGANIST - Choir Director required for Calvin United Church, Pembroke, Ontario. Duties to commence August 1st, 1957. Four-manual Casavant Organ. Good opportunity for vocal, piano and organ teaching. Write, giving qualifications and salary expected, to Mr. H. J. Clauson, 100 Mary Street, Pembroke, Ontario.

ORGANIST - Choir Leader, experienced, desires position in Toronto area. Good organ more important than large salary. Box 48, THE UNITED CHURCH OBSERVER.

6. ASSISTANT MINISTERS WANTED

MEMORIAL - SALEM United Church, Medicine Hat, Alta., requires retired minister for visitations and to assist minister with other duties. For information write—Geo. H. May, 862—1st St. S.E., Medicine Hat, Alta.

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ORONTO Young People's Camp—near Kinmount. Vacancies first three weeks of July—groups of . Enid Bowyer, 650 Millwood Road, Toronto.

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A. TOURS

HE Rev. R. E. Spencer contemplates taking a small group to visit Great Britain and Europe ly summer 1958. Send inquiries to Mr. Spencer, Queen's Drive, Weston, Toronto 15.

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Lakeview United Church, Regina, ask., had Rev. R. Douglas Smith of dmonton, Alta., as Missioner at a reaching Mission attended by proximately 3,000 persons, and which cluded a special meeting for women d a men's luncheon.

ivings Up

The congregation of **Chalmers hurch, Verdun, Que.,** Rev. W. G. nions, minister, not only paid for eir new manse within five years, but creased their regular givings by 50%.

inging Students

The male choir which leads the 9.30 m. Sunday Service at **Bethany United hurch,** Halifax, is made up largely of alhousie University students. Ten e Medical, three Pre-medical, two ngineering and one Science. The ganist and choir director is Mr. ouglas Archibald, a son of Rev. J. D. rchibald of Wolfville, a former min-ter of Bethany.

ift from the "Maggie"

A **Memorial carillon and plaque** in e Church of the Redeemer, Shannon ark, N.S., were farewell gifts from the ip's company of **H.M.C.S. Magnifi-nt.** Commander Frewer, Captain of e Aircraft Carrier, now returned to ritain, unveiled the plaque at a special dedicatory service. Rev. W. W. Le Vatte, ship's chaplain, and Chaplain A. A. Peglar assisted

WORLD CHURCH NEWS

Cleric Heads NBC

The Nigerian Broadcasting Corporation is to be headed by a Baptist clergyman. The appointment of U.S.-educated Dr. J. T. Ayorinde, pastor of First Baptist Church, Lagos, and President of the Baptist World Alliance 1950-55, is hailed as an indication the new Broadcasting Corporation will encourage religious freedom.

Coloured Preaches to Whites

When more than 800 whites crowded into a small Dutch Reformed Church in Capetown to hear Rev. William Kaluva of Kokstad preach, an important step forward in freedom of worship took place. This was the first time a non-white minister had ever preached to a white congregation in the history of that church. Can it mean that Dutch Reformed leaders will join other major religious groups in opposing the proposed clause in the Government Native Laws Bill prohibiting Africans to worship with whites? Government leaders attended the service.

The Synod of the Anglican Church in the Province of South Africa have served notice on the government that if the Bill becomes law the bishops will be unable to obey it or counsel their clergy to do so.

The Roman Catholic Archbishop Denis E. Hurley of Durban warned that apartheid laws are not only unworkable but "deny dignity and self-expression to non-whites."

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

(Vacant June 30th, unless otherwise indicated)

Cherry Valley, Ont.; Milford, Ont.; Sophiasburg, Ont.; Dundas St., Woodstock, Ont.; Dungannon, Ont.; Wesley - Willis, Clinton, Ont.; Ontario St., Clinton, Ontario; McKillop (Huron Presbytery); Ashfield, Ont.; Broadway, Fort William, Ontario; Neville - Vanguard, Sask.; Fifth Avenue, Medicine Hat, Alta.

Soloists from a number of United Churches are in the cast of "Muskoka Holiday," a new all-Canadian musical comedy by Court and Louise Stone of Toronto, to be heard at Hart House Theatre, Toronto, June 6th-8th.

The Moderator, Rt. Rev. James S. Thomson, D.D., will be one of the participating clergymen at the dedication of the new Stratford theatre, Sunday, June 30th.

Publishing House Notes

WE are happy to announce a reprint of Professor Shaw's book entitled *Christian Doctrine*. It is available at the same price as before ($6.00). It has been recognized in both Great Britain and the United States as an outstanding volume on our Christian faith. It has been used widely for College classes and by individual ministers and teachers. I recommend it highly.

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Rev. Wilson L. Morden of Chalmers United Church, Walkerville, Ontario, writes:

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Rev. Angus MacQueen of First - St. Andrew's, London, Ontario, states:

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